



THE
Outlook
MAGAZINE

CENTRE OF CRIMINOLOGY

NOV 25 1976

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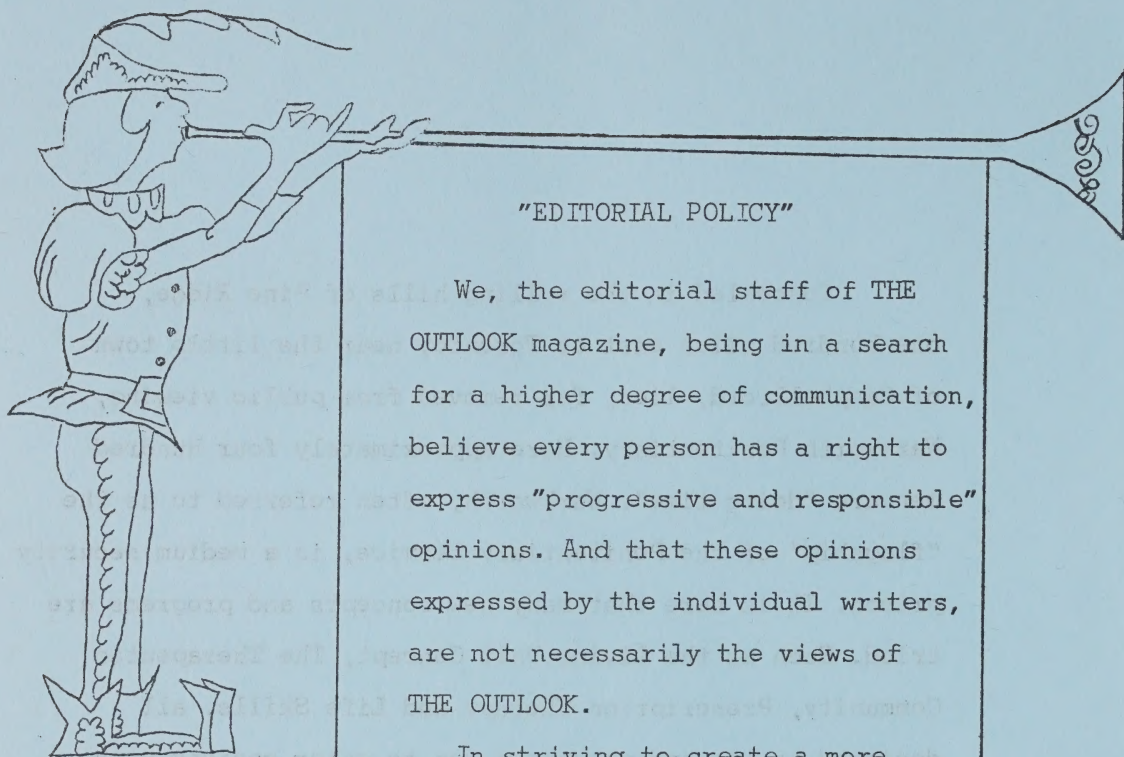
WARKWORTH
PENITENTIARY



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Concealed in the rolling hills of Pine Ridge, one hundred miles east of Toronto, near the little town of Campbellford, lies, far removed from public viewing, Warkworth Penitentiary. Here approximately four hundred men are "doing time". Warkworth, often referred to as the "flagship" of the Penitentiary Service, is a medium security prison. It is here that many new concepts and programs are tried. Such as the Living Unit Concept, The Therapeutic Community, Prescription Therapy and Life Skills, all designed to try and prepare a man to enter society with, at least an equal chance of staying out...



"EDITORIAL POLICY"

We, the editorial staff of THE OUTLOOK magazine, being in a search for a higher degree of communication, believe every person has a right to express "progressive and responsible" opinions. And that these opinions expressed by the individual writers, are not necessarily the views of THE OUTLOOK.

In striving to create a more positive prison consciousness, it is our hope that these reflections will embed upon the reader a better understanding of todays prisoner.

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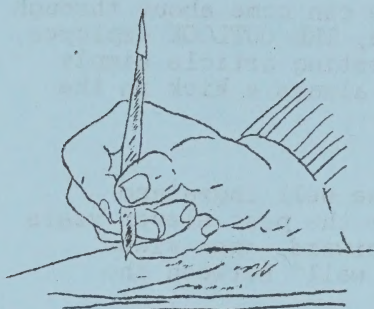
***"The struggle to reconcile our individuality with the institution-
alization around us, is a universal struggle. We, here at THE OUTLOOK,
are a part of that struggle; as much a part of it all as you the
reader. Together, we may succeed."

INSIDE THE OUTLOOK

volume 4

october '76 issue

Editors: Russell Newman
Mike McDonnell



articles

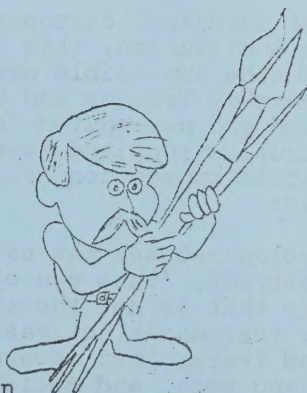
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contributors

Ron Atkinson
W.R. Palmer
Steve Sinclair

Sports by Jim Dixon

Illustrations by Spencer White & Jeff Pinny



A WORD FROM THE EDITORS

Inside THE OUTLOOK is something unlikely to be available in any ordinary book store. Something unique and unprecedented, not in any way characteristic of our literary magazines today. Hopefully, something that has appeal for the "adventurous humanist", the psychologist in us all. The voice of a prisoner, his views and his effort to convey to you the reader, what it's like to be a prisoner, in prison, in Canada.

If you are inclined to believe a change can come about through non-violent means, or heed the option of violence, THE OUTLOOK explores THE NON-VIOLENT REVOLUTION and also a most interesting article simply entitled VIOLENCE, where we find violence is not always a kick in the face.

Respectfully, we can be attentive to the well ingrained supposition of an inmate whose incarceration over the past eleven years warrants and ensues credibility to his straightforward, open views towards the genuine validity of the "overbearing wall" between the inmate and the outside world -PAROLE-.

Foremost, there is an article that touches a little closer to home. Consequently, this article is inevitably of high concern to those behind bars. Homosexuality, just how much of a problem is it? And is there a need for the Penitentiary Service to consider alternatives to this "fashion movement" of today? This is discussed in CONJUGAL VISITS- AN ALTERNATIVE TO HOMOSEXUALITY?

Bled amongst the maze of satirical cartoons, poetry, marijuana updates and activities inside the institution, this issue depicts our freedom of true expression. We are the impossible dream come true of such people as Solhenitsyn, Dostoevsky, Tolstoy and Gorky, i.e. of such people who were once denounced and persecuted for their literary efforts. However, we being of a true, strong and free country, such as Canada, THE OUTLOOK faces very little oppression of censorship. As Alexander Solhenitsyn once said:

"Literature cannot develop between the categories 'permitted - not permitted', 'this you can and that you can't'. Literature that is not the air of it's contemporary society, that dares not pass on to society it's pains and fears, that does not warn in time against threatening moral and social dangers, such literature does not deserve the name literature; it is only a facade. Such literature loses the confidence of it's own people, and it's published works are used as waste paper instead of being read."

We invite your comments,

#363 Newman & #1849 McDonnell
Editorial Committee

NON-VIOLENCE

THE FOLLOWING ARTICLE IS A REPRINT FROM THE GUELPH REFORMATORY PUBLICATION "INSIDER". IT APPEARED IN MAY '75 ISSUE AND WAS WRITTEN BY THEIR PSYCHOMETRIST, RONALD G. LYON. IT WAS BROUGHT TO "THE OUTLOOK'S" ATTENTION BY MR. PALMER, A PSYCHOLOGIST, HERE AT WARKWORTH.

"How to tell if you should read this article"

This article was written mainly for inmates, somewhere between the ages of 16 and 100, but not all of them. I am not addressing myself to those who have been able to settle without discomfort into the correctional rehabilitative process. Neither am I addressing myself to those whose discomfort is so acute they are prepared to attack themselves, others, or to burn buildings down. It doesn't take much intelligence to do either. Somewhere between accomodation and hysteria there are many inmates who: are dissatisfied with the way in which their rehabilitation is conducted; are looking for effective ways in which to change the situation; and do not feel all the avenues for non-violent change have been exhausted. If you are not an inmate, don't stop reading. If you are a correctional officer, a social worker, a plumber, a secretary, or just a romantic who still believes in the improvability of correctional institutions, you may find it interesting to read on.

Scrawled in a cell at Millbrook Correctional Centre is the inscription, "jail is shit". Members of the Inmate Committee in the State Prison at Lexington, Kentucky some time ago produced a document called, WANTED: HUMANE REHABILITATION. It's main conclusions were that prison is based on fear, that it compels inmates to be dishonest, that it destroys the "natural" interest of inmates in acquiring education or learning a trade, and that it promotes obedience to authority. Every inmate knows it. Tell the man what he wants to hear or you won't get your pass, you won't get your TAP, you won't get your parole and you won't get your transfer. Everywhere the complaints are the same: not enough freedom to make choices, not enough responsibility, not enough relevance, not enough caring, too much bureaucracy, too much labelling and too much fear. As I said, this article is for those who want to consider alternatives and want to think about how to achieve them, without contributing to the destruction of their institution or themselves. As long as there is movement, and you feel it is towards freedom of choice, creativity and responsibility, you are probably doing the right thing.

What do you think of when you think of violence? Is it possible to have a revolution which has as it's purpose the renewal and reconstruction of correctional institutions without the use of violence? Violence is counter productive. It is plain dumb, at best. At worst, it damages and destroys human beings and we don't need any more Atticas.

The central purpose of this article and hopefully, others that follow, is to help all of us get it together in the interest of our mutual survival by planting seeds of a revolution without violence, dogma, rhetoric or charismatic leadership. It all depends on what one is prepared to do and what is possible. It's objective is to make changes in the way things are being done. Profound changes where possible- and where it is not possible, simple improvements. It begins anywhere and anytime someone finds room enough to do something that is better than what's going on.

When you are making this kind of non-violent revolution, you need not concern yourself with every problem in the universe, only one or two... All that is required is your considered judgement that you may have a better idea.

When you are making a non-violent revolution, you don't always need a lot of organization and help. Sometimes one person doing the right thing the right way can do the job. Individual effort can make a difference, even if only to one other person. Beware of the man who passes up that opportunity because he is not satisfied with helping so few. He probably works for the CIA. Beware also of those who devote themselves entirely to revolution. They are usually boring and find it impossible to retain a sense of humour. They are one dimensional people. If a man becomes obsessed with an idea, he probably loves his obsession more than his idea.

A non-violent revolution regards anything that makes anyone, some, or all of us, damaged or dead, as plain-assed dumb. If you hurt or kill yourself or someone else in a misbegotten attempt to survive the system, you have obviously done a dumb thing. If correctional centres weren't doing dumb things, we wouldn't have a non-violent revolution in the first place.

How do you defend yourself against the system? How do you survive? You do not oppose the strength of your adversary, you use your adversary's strength against himself. In the correctional system, you cannot overpower your adversary with respect to change in rehabilitation or other programs. The bureaucracies that govern correctional institutions while not as powerful as certain others in our society, still have the forces of precedence, law, prejudice, economic coercion, tradition and inertia behind them. And when these fail, there are the police or the army. The confrontation tactics of prison militants in Canada and in the United States during the past ten to fifteen years have not been without result but, considering the energy that has been spent, the effort has been impressively inefficient. The system remains not only intact but better prepared than ever to deal with confrontations. The correctional centres all over the world are still aborting the intellectual and spiritual growth of almost all of their charges and in spite of all the high pitched noises, there is no decent strategy to change them.

A strategy would require you to use the system against itself to work for needed change. To use the strategy to facilitate correctional change one must: understand extremely well the structure of the system one is dealing in; understand the symbology of the system; understand the psychology of those who comprise the system. This requires rather more thought and self-discipline than spitting in the correctional officer's face.

When you are making a non-violent revolution you must have a realistic grasp of how things stand. For instance, here are some facts that will not change in the near future:

1. People who have functioned successfully within a system are generally unwilling to have the system changed, much less work to change it. They are not evil (at least no more than you). They just don't want to let go of a good thing.

cont'd next page

2. No one (including you) wants to change all his beliefs. In fact, it is probably impossible to do so and retain your sanity. That is why people sometimes prefer problems that are familiar to solutions that are not.

3. People are actually afraid of many words (you too).

4. Very often, people do not see a connection between the way they live their lives and their ideas, which may be just as well.

5. It is not true, as some humanists like to say, that there is a shortage of moral outrage. There is plenty around for everybody. But moral outrage by itself does not bring needed change.

Did you know that many people in corrections and in the community find it hard to understand why a man would be unable to take advantage of the existing opportunities offered him in correctional centers? At the same time, they know that the situation in these centers is dreadful. (Fact: it is not uncommon for people to believe in two contradictory ideas simultaneously).

More About Strategy

Because their assumptions are so precariously held, correctional administrations and staff are extremely susceptible to change provided that you follow these rules:

1. Never tell a corrections person flatly that he/she is wrong. (It scares the hell out of him/her, out of lawyers, psychologists, ministers and almost everyone else, except brain surgeons. Besides, you can't really be sure that he is wrong.)

2. When you think he is wrong, suggest an alternative procedure. Always have alternative solutions to suggest, in some order of priority, as soon as you have laid the problem on him. One of the reasons for doing this is that most people who have responsibility for a unit... or whatever, are really up to their eyeballs in problems already, and the last thing they need is having another one to deal with. So, if you have some possible solutions and the more feasible they are, the better, the odds are fair that your solutions will be given a try simply because no one else has the time, the energy or the inclination to figure out anything better. Another reason for doing this is that, philosophically, most corrections people and psychology staff in particular, are committed to the idea that there is no single, royal road to truth. In practice, many of them act as if they were not, but in theory, they are irresistibly drawn to the idea of availability of options. The strategy includes your helping them to get their theory and practice together.

3. In suggesting alternatives, try to use language that is familiar to correctional people and that they like to hear (like evaluation, experiment, progress, inquiry, initiative, motivation. This is an essential ingredient in the non-violent revolution.)

4. Few correctional staff in this institution will refuse an inmate's request for help. Therefore, whenever possible, make it appear that your alternative is intended to help you rehabilitate yourself.

5. Your suggestion must not in any way increase the paper work that

the correctional officer must do.

6. Never go over a member of correctional staff's head, until you have tried everything else.

One further ingredient of strategy when making the features of the system visible and, therefore, subject to analysis, criticism and change. Look carefully at the institution and ask yourself such questions as; What is the purpose of rehabilitation? detention? What rules and responsibilities in society are inmates being helped to assume? What attitudes towards authority are inmates expected to accept? What do professional staff do here? Do they help or hinder people? What kind of treatment programs exist and are they available to everyone that needs them? What kind of relationships exist between younger inmates and older inmates? Between inmates and staff? Do enough people receive visits? Are some people lonely? Who decides what issues are important, what rules should be changed and what trades or courses will be offered? To what extent are inmates prodded to question their own statements, attitudes, beliefs? What are the rules and regulations of the institution? Do you know them? Are they fair?

And, yet another strategy of the non-violent revolution is found in Napoleon's great line: "Never interrupt your enemy when he is in the process of destroying himself". In other words, there is a time for doing everything; and more than once in awhile there is a time for you to say nothing and do nothing except to watch some piece of nonsense be consumed by it's own irrelevance or inefficiency. Or, in other words: don't just do something, stand there!

Have you ever noticed that in most jobs, if a man (person) does not do what he is paid to do, he is considered a failure? In corrections (excluding correctional officers for the moment), when that happens, the inmate is considered a failure.

Antidisestablishmentarianism

This is a very big word and one of the perspectives of the non-violent revolutionary. It includes the beliefs that: the establishment is only a metaphor for organized power; it is individual people who wield power; individual people are changeable and accessible to reason; especially when reason and change can be shown to be in their self-interest; among people there are many untapped sensitivities and repositories of good will; everybody is somebody else's establishment (in some extent or other); which means that more often than we think when we denounce our establishment, we are denouncing ourselves.

Pogo says it like I would have liked to have said it: "We have met the enemy and he is us."

* It is suggested here that one must get into such things as studying the psychological make-up of the "enemy", presenting alternative solutions and wrapping them in intelligible language to present a well planned non-violent revolution. It is hardly to be wondered at that, that many of us here choose the easy routes of apathetically "sleeping" our time away with periodic bursts of hysteric complaints. If we see problems within the present structure, then we've got to work to do something about it. This means preparing possible alternatives and solutions AND supporting and communicating with those persons elected to your Inmate Committee.

VIOLENCE by: M. McDonnell

Violence is not always a kick in the face. It is not always physical or even easily identifiable. Be it a tone of voice, a look or even just a feeling it registers in the one violated. Sometimes it may register just as a general feeling of unease, like the feeling people in prison may get when looking at a gun tower. People not in prison may get the same feeling (a threatened feeling) in a down-town crowd. As I say violence is a range of feeling from uneasiness to that kick in the face.

Mohandas Ghandi, non-violent revolutionary and father of independent India, once stated that, "Indeed, lies are the mother of violence". I tend to agree that although at first the roots of violence appear to be many and varied they are not. I believe as Ghandi did that violence grows out of a single cause, that cause being lies or deceit. The deceit may be as general as contradictions in ideology or contradicting situations. A situation where a system does not do what it professes to do. If our prison systems, in this case, say to our society that it is basically good and helps our society, then the results of imprisonment stand to prove that a lie. The thinking behind the prison system, I think, could be called, "sophistry", that is - clever but false reasoning. The idea that keeping men and women cut off under threat of violence (OBVIOUS OR SUBTLE) is for the general good of all concerned is of course false. And in some cases the system must have to deceive people to exist.

To illustrate let me mention the recent case of the prisoners hunger strike of August 10/76. It was a strike for all prisoners and concerned people across Canada to protest the use of solitary confinement. The hunger strike basically is a tactic of non-violent revolution used by many leaders past and present, and when it is used it has the strength of purpose and direction. The purpose of a fast in the revolutionary context is to effect a change. The direction is towards a victory to ensure that change and nothing less. A "faster" has to be prepared to accept death rather than lose a victory. If a fast is undertaken by a community (prisoners) then the community has to believe those in power will not let so many people die and so ensure victory. Our fast of August 10, had these principals (in varying degrees) incorporated in it. In this issue of the "OUTLOOK" we have an article, submitted by a Warkworth psychologist, on non-violent revolution (I may add a questionable article) this is an interesting submission considering the reactions I noted from some in charge here. Let's remember that violence is not always a kick in the face and look at some of the actions by the administration.

First thing in the morning I saw ten guards in the compound (a departure from the usual two) looking a little "challenging". Is this not subtle violence? Later that day one living unit officer said to me that he was glad the prisoners went to work or there would be trouble. Now non co-operation is a tactic of non-violent revolution, so why the threatening line from the L.U.??? Still later that day I heard on national news broadcasts that the day of hunger was a 100% failure. That was not the case, the news broadcast was a lie, I ask why were people lied to??? It would appear that our singular tactic of non-violent revolution brought out two predominate reactions from the "system", violence (obvious or subtle) and lies. LIES and VIOLENCE. VIOLENCE and LIES.

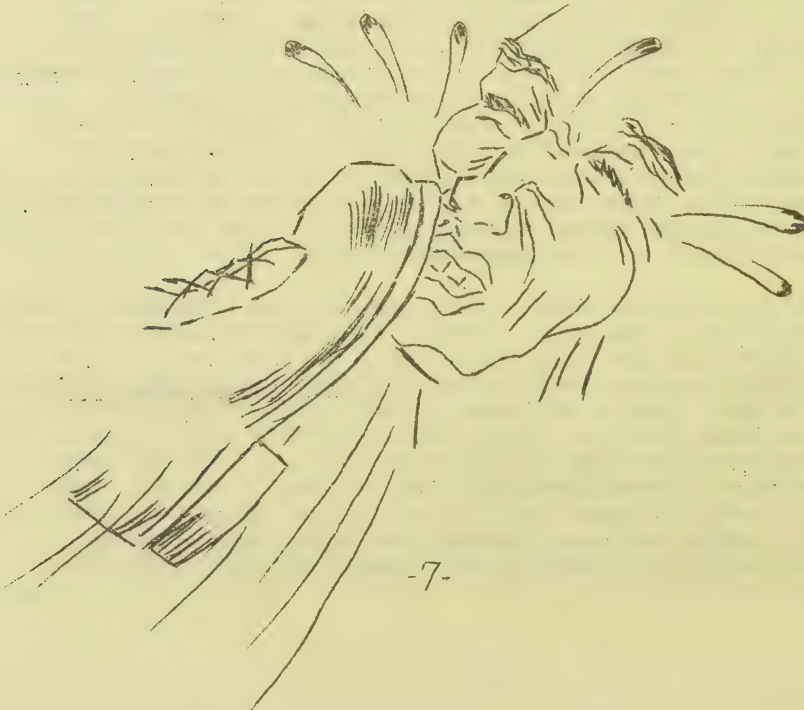
VIOLENCE (CONT'D)

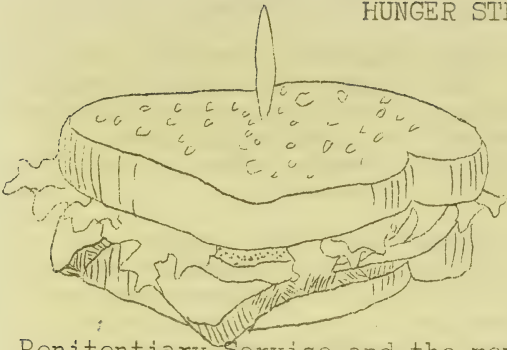
If the penal system suggests that it is for the good of society that it exists and that the changes effected on someone in prison are positive changes it is a lie. There is little room for change; growth is stunted. Almost all people here now will be hardened and embittered when they leave, it is a natural result of prison life. That is a fact. Then how does releasing such people benefit our society? The premise that prisons fulfill a need is not so near the truth as it is to say that they create problems.

The prison system is a very hard thing to look objectively, however I feel the philosophy of force and the tactics of deceit and violence used in the administering of power here is wrong, and that change is necessary. To say that non-violent revolution is the answer is to say you are prepared to die to bring that change about, to die without striking out. To say that a prison population is ready to do that is doubtful. And to go further and say that people in prison have the mental and physical room necessary to grow in that direction is wrong. People living amidst barbed wire, gun towers, uniforms, locks, hatred, deceit and repression will find it difficult to react non-violently, or even reason out the issues at stake rationally. Where will my inspiration, my desire to be non-violent come from?... being in prison?

Cesar Chavez, who like Ghandi and Martin Luther King before him, is a non-violent revolutionary and union leader of California's United Farm Workers said to all of us "WHEN WE ARE REALLY HONEST WITH OURSELVES ALL WE HAVE IS OUR LIVES. IT IS WHAT WE DO WITH OUR LIVES THAT DETERMINES WHAT KIND OF MEN WE ARE. IT IS MY BELIEF THAT THE TRUEST ACT OF COURAGE AND THE GREATEST ACT OF MANHOOD IS TO GIVE ONE'S LIFE IN A TOTALLY NON-VIOLENT STRUGGLE FOR OTHERS. GOD HELP US TO BE MEN."

Yes I think that's it... we must be men first and prisoners in circumstance only. Then we will be free... free to choose.





Penitentiary Service and the members of Parliament for their continued indifference to the recommendations made by the Inquest Jury into the death of Ed Nolan. To this day, not one of those recommendations have been enacted by the above mentioned authorities.

The organizing committee's letter stated that, "we were in protest against the continuous inhumane use of solitary confinement. Opposing the repeated "white-washing" by spineless individuals in our government, who are forever having inquiries into the use of segregation and it's effects on a prisoner's mental and physical state. It is these same people, the investigators, who hide the real facts of it's use from the public."

Here at Warkworth, it was a surprisingly successful and I may add effective protest. As one administrator stated, "It was a comfortable and agreeable voice of recognition." Although I suggest a very foreboding atmosphere did prevail throughout the day. It was evident in the quadrupling of security at breakfast and the boundless duties security took on, in hussling THE OUTLOOK staff from the dining area, when an attempt was made to air the opinions of some of the inmates who didn't participate in the protest. What I gathered, before being ushered away was that the majority of the non-protesters were either uninformed or mis-informed as to the purpose of the strike. Possibly, this being in the fact that the lines of communication concerning the hunger strike, were detained by the administration up until the eve of the strike. Consequently, attempts to organize were very difficult, to say the least. After all, the organizing committee letters were postmarked July 3rd., and were not turned over to those addressed until 4:30 on August 9. Thinking back, I would like to consider that my fellow inmates were ill prepared or ignorant of the issues; I would not like to think they were just plain self-centered.

Even though the C.B.C. aired mis-information in stating that the hunger strike was a 100% failure. Here at Warkworth, I would have to say it was a 100% success. Out of a population of over 400 inmates approximately 30 guys were at breakfast, 35 at lunch and under 70 inmates were at supper.

To me, the underlying significance in all this is the ability for prisoners across the nation to stand together, united, on any issue. To voice and be heard, as a group and the ability to stand up to the ever-powering oppression of our social injustices. For prisoner's to stand together, united, on any issue, is a start in the right direction; a direction towards ... recognition.

"....there will never be a really free and enlightened State, until the State comes to recognize the individual as a higher and independent power, from which all it's own power and authority are derived, and treats him accordingly."

Henry David Thoreau

PRISONERS, POLITICS AND AMNESTY by: M. McDonnell

Historically speaking, "Amnesty day", was a day that prisoners looked forward to for release. The king, queen, emperor or whoever was in power would have a festive day when, among other things, prisoners were released.

The governments of those times and so the treatment of prisoners was often tyrannical. Perhaps that understanding makes it easier to see the meaning of the recent statement by Bora Laskin, chief justice of the supreme court of Canada, "the tyrannical and arbitrary rule of our parole boards". After all their power is more or less similar to that of the ancient power of amnesty, perhaps things have not changed all that much.

One thing that has clearly not changed too much is political imprisonment.

Today all over the world we have people tortured and imprisoned for their political or religious beliefs. For those (and there are some) who would put down all prisoners as political let me qualify a little more by saying, people who did not necessarily take action or if they did, they acted non-violently in their opposition. These people do not even have the chance, if any, we have in time with our controversial parole system.

The only chance they have is pressure coming from a group called, "Amnesty International". A.I. began on May 28/61 largely from the efforts of an English lawyer, Peter Benenson. He reacted to a report about two students in Portugal who were jailed for 7 years because they raised their glasses in a toast to freedom in a restaurant. His reaction was to start a campaign to "draw attention to the plight of persons detained throughout the world for the peaceful expression of their political or religious opinions." The movement grew from there for 15 years until now there are more than 70,000 people involved in 65 countries worldwide. Their work of seeking amnesty for those tortured or imprisoned is done largely through letters or cables to the people in a position to end the injustices. They work in troubled areas like, South America, Czechoslovakia, India, Peru, Bolivia, U.S.S.R. and they claim in the year 1975 alone 1,043 releases resulted from their activities, with an overall estimate of 8,500 individuals.

This work is necessary, and because it is necessary, it is a sad comment on progress. It should be of great interest especially to those of us in prison now, we should be able to appreciate a little more than others the degradation of imprisonment. We then should be a little more prepared to act on behalf of those prisoners than most. If enough interest were shown here then we here could form our own group. That is if enough people are prepared to work for the freedom of others, thereby ensuring freedom for us all.

THINK

Under a government which imprisons any man unjustly, the true place for a just man is also a prison.... H.D. Thoreau.

CHAPTER TWO

The following is the second chapter of a book well on it's way to completion by Ron Atkinson here at Warkworth. It is our hope that you the reader will find it interesting and perhaps thought provoking...

The human chess game

(See how he sets countenance for
deceit, and promises to lie
before he speaks.----Dryden)

In every country in the world mankind has progressed and advanced in every field of endeavour. He constantly is trying to find better and more sensible ways of doing things. He holds meetings. He has conferences on how to overcome obstacles and find more economical, effective ways of dealing with his various problems. Doctors, farmers and builders do it. Teachers, factory workers, and officials of the government do it. Everyone that is, except our justice system. Our judicial system has not changed for hundreds of years. The same stagnant, medieval, stupid, customs and rituals are played out in our courts today as they were in England centuries ago. Our courts are expensive, slow, ridiculous, inhuman and bungling.

Justice Oliver Wendle Holmes once said "It is revolting to have no better reason for a rule of law than it was laid down in the time of Henry IV. It is still more revolting if the grounds upon which it was laid down have long since vanished, and the rule simply persists from blind imitation of the past." Go into any Canadian city at ten o'clock in the morning and watch the game being played with human lives. The combatants arrive on the scene. First we have the crown attorney, his objective is to get a conviction. The more convictions he gets the faster he is promoted, the bigger the cases he gets, the more money he makes. His one and only goal is to get that conviction by fair means or foul, by hook or by crook. Get that conviction! He can tell you his batting average, his score, his track record. His prestige and his future depend on it. He is not interested in finding the truth or seeing justice done nor what is best for the victim or offender...or society! He is only interested in getting that conviction.

Now we have the defence lawyer. What is he interested in? Seeing justice done? or what is best for everyone? He is not. His first interest is money. His second interest, and only if the first is satisfied, is to get his client off, again, by fair means or foul. He tries this by any other means he can get away with. He will try to make a deal if he feels his chances aren't very good in getting an acquittal. All this is called the adversary system.

Now we come to the judge who is going to act as referee. This man for years has seen the flotsom and jetsom of our society passing in front of him. He has become hardened, callous and tired.

And lastly we have the prisoner, in most cases, frightened, depressed, broke and not able to understand what is going on. The stage is set, the game begins. The defendant, who by the way who is innocent until proven guilty, must sit in the prisoners dock. The charges are read. Now the questioning begins, the testifying, the counter-testifying, the cross questioning, pro and con, back and forth, according to rules and interpretation of rules, (that seem far more important than the evidence to which they relate). Some information that could clear the whole thing up may be inadmissible for technical reasons. Very few people in the court, other than the lawyers and the judge, really understand what is going on. After the witnesses are called for the crown and then for the defence, both sides sum up. The judge may adjourn at this time to make up his mind before pronouncing a verdict and giving sentence. Actually in most cases this is all sham for the judge has very likely decided on this case over a meal or in his chambers when he discussed it with the crown and the defence lawyer days or hours before.

As I have mentioned all this hocus pocus is called the adversary system, two men battle it out in court, while the defendant watches the game where the stakes are his freedom sometimes for years ahead or maybe even his whole life. This system assumes that the best way for a court to discover the facts about any matter is to have each of the opposing sides bring out the evidence favourable to their side. By doing this it also assumes that each side will be represented with equal skill and that an equal amount of time went in the preparations. Of course that is not so, in most cases it is so one sided it's a farce.

First of all the crown does not have to worry about money or expenses. He has the whole police force for investigation, he has the latest in scientific skills at his disposal (forensic laboratory etc...). The defence lawyer must depend on what his client can pay. A great many cannot pay and so have to turn to legal aid. If this is the case the lawyer simply cannot afford to spend very much time in preparation and certainly no time to hire investigators. Here we have an extremely one sided fight. In a great many cases the defendant cannot possibly get a fair trial.

As long as we have unscrupulous, power hungry crown attorneys and greedy, money grubbing lawyers and callous apathetic judges, we will continue to have injustice in the system. The problem still lies back in the lap of an indifferent public. As long as there is no public outcry, as long as no one protests you the people are accepting through ignorance, condoning by looking the other way, and by doing this condemning thousands of young men to the mind searing, soul shattering experience of prison.

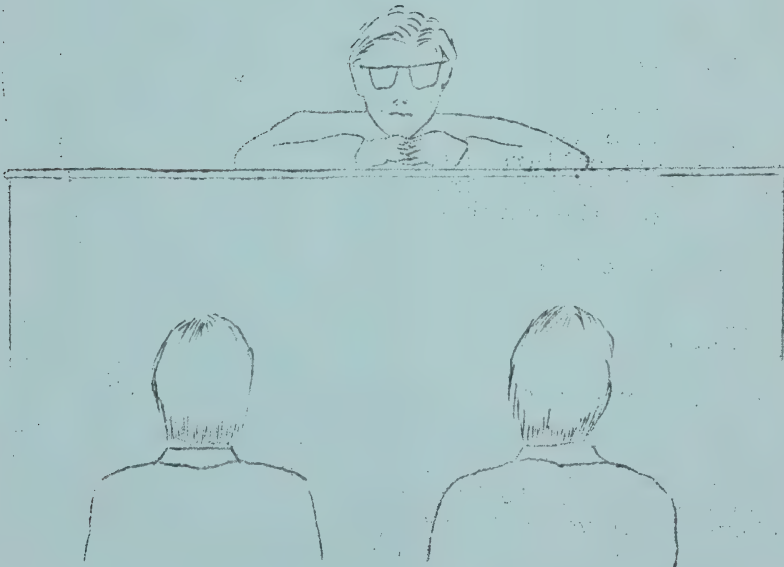
A great many of these men could be helped, especially the first time offender, if a different approach were taken by our courts. But these offenders are grist for the huge and ugly mill we call our judicial system.

We must remember courts and prisons are big business. So lets keep the prisons filled. Lets keep the courts busy. To hell with the thousands of human souls being dehumanized to the point of no return. To hell with the wives, children, mothers, and fathers suffering for no good reason. To hell with the staggering amount of money the taxpayer pays each year to finance a system that doesn't work!!!

Place your hand upon the bible
and repeat after me -
"I swear to tell the truth, the
whole truth, and nothing but the truth."

"SO HELP ME GOD"

Our courts have the colossal impudence to use God's name, in a place where lies and deceit are the order of the day. The gall to use the name of Him that taught compassion and who died for his beliefs.



"... the Canadian Committee on Corrections noted that the greatest obstacle to the development of a unified system of criminal law corrections has been the absence, to date, of any clearly articulated sentencing policy and the inadequacies of the services and facilities available to a Judge responsible for the key operation of the entire process."

Andres by: J. Beasley

San Andres
does anyone know your name
you've been hiding out
way out in the ocean
not far from Nicaragua
not far from Panama
and they say you are
Columbian

the cisne
a small boat
brought us to see you
Andres
the island north of Columbia

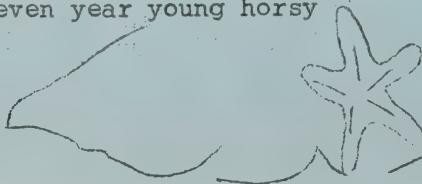
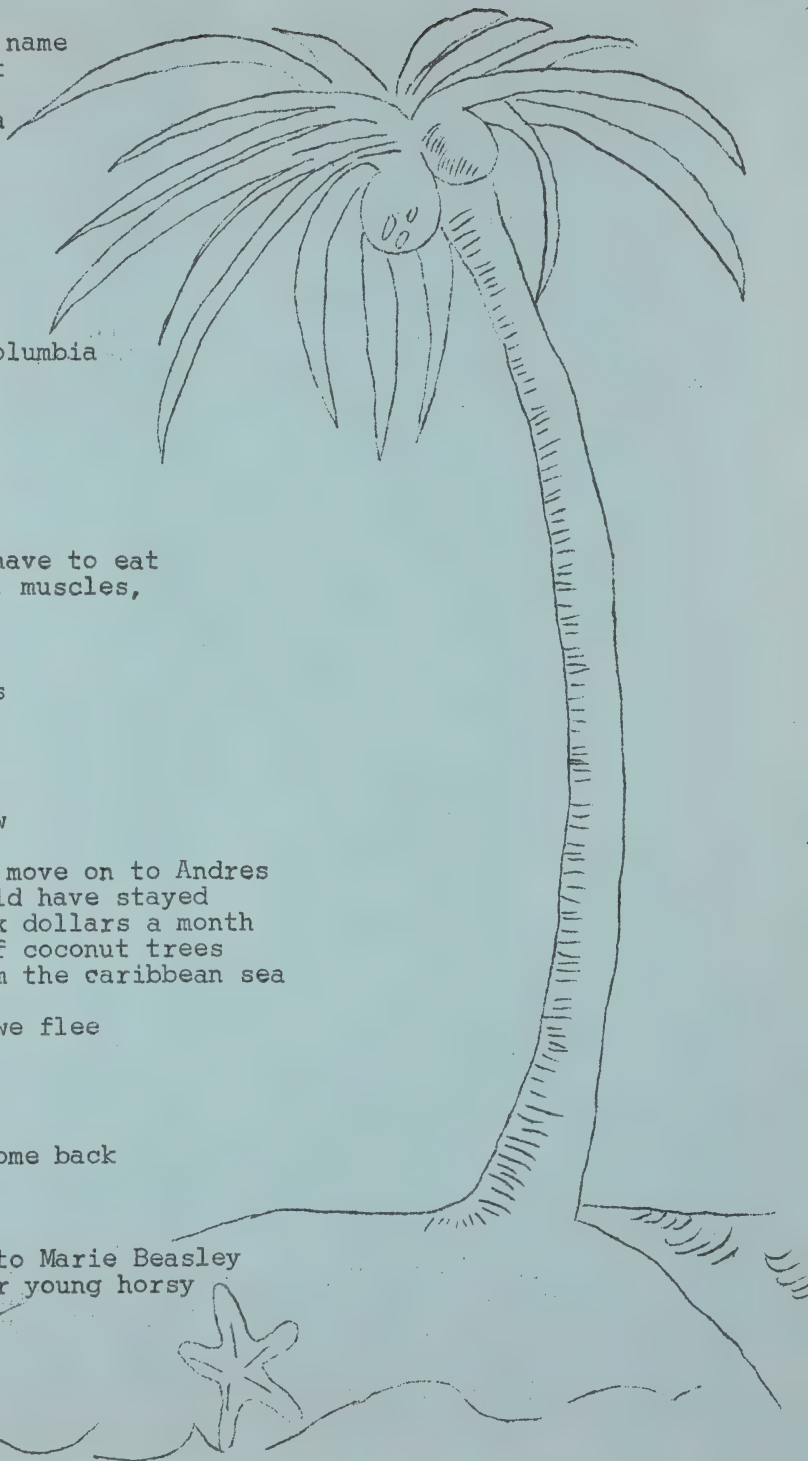
Ola
how you doin
que tal
someone will say
welcome to San Andres

fish of all sorts we have to eat
crab, shrimp, snapper, muscles,
sword fish, oyster
bannanas a plenty
red and yellow
bread fruit and mangos
jelly coconut juice
to wash it all down

old spanish and new
brown black and yellow

we left Colon city to move on to Andres
a place where we should have stayed
we had a house for six dollars a month
a tent, a yard full of coconut trees
a two minute walk from the caribbean sea
and each other
now on to Cartehenga we flee
looking for what
none of us knew
left the gold beach
of San Andres
San Andres will you come back
to us

my prayer
dedicated to Marie Beasley
eleven year young horsy



IN RECOGNITION OF OUR SOUTHERN NEIGHBOUR'S BICENTENNIAL, THE FOLLOWING TAKES A GLIMPSE AT THE CANNABIS COMMERCE OF OUR FOREFATHERS.

(Reprint from NORML, the National Organization for the Reform of the Marijuana Laws, Summer '76 LEAFLET PUBLICATION)



Marijuana, or hemp as it was called, was an essential crop in colonial America. First planted in Jamestown in 1611, as required by the settlers' contract with the Crown's Virginia Company, marijuana was cultivated throughout the colonies for the long fiber strands of the stalk. Many basic necessities for the self-sufficient colonists were made from the hearty plant. One source reports that by 1630 one-half of the winter clothing and nearly all of the summer clothing worn by the colonists were made from hemp fiber. The tough fiber was also used to make twine, blankets and long lasting paper for Bibles and currency. Early transportation also depended on hemp. Ships were rigged with hemp sails and ropes, and canvas, a coarse hemp fabric that derives its name from cannabis, covered many of the wagons which took the pioneers westward.

The colonies rapidly became the British Empire's natural resources farm. England required and encouraged hemp production in the colonies to promote and stimulate its selfish mercantile interests, and to challenge Russia's near-monopoly on world hemp production. Britain's weavers were skilled at fashioning the rough hemp fabric into fine grade napkins, sheets, bags and the country's Union Jack flags. The English government and some of the colonial legislatures, gave bounties for hemp production, and in 1762 Virginia actually imposed penalties on persons who did not cultivate hemp.

Hemp farming was a respectable and profitable enterprise among the colonists, and there were large plantations throughout the South both before and after the war for independence. In his diary, George Washington described growing cannabis at Mount Vernon in 1765. One entry tells of separating male and female plants, an undertaking interpreted by some historians as done to enhance smoking potency rather than fiber strength. There is little evidence, however, to suggest that marijuana's psych-active properties were much explored in America before the next century, though most of the African slaves who harvested the weed probably knew of its extra-fibrous uses.

The American hemp industry began a decline from which it never fully recovered with the coming of the Industrial Revolution, the introduction of the cotton gin, and the disruptions caused by the Civil War. Commercial hemp production did continue into the twentieth century and as late as 1937, about 10,000 acres were cultivated, principally in Kentucky, which was the center of nineteenth century production and in Illinois and Wisconsin. With marijuana less used for its fiber, the use of its seed for bird food and for oil to make paint became the chief official reasons for its limited existence. During World War II, large-scale domestic production of marijuana briefly came back. The U.S. Department of Agriculture encouraged stockpiling of home-grown hemp when the Japanese occupation of the Philippines cut off America's supply of rope fiber. The legacy of war production marijuana survives today, in thousands of acres, growing wild throughout the countryside. The Department of Agriculture says total eradication is virtually impossible, with revenues of this illicit "cash crop" to exceed \$4,000,000,000 dollars annually.

.....IS MARIJUANA DANGEROUS??? by: an incarcerated
marijuana merchant

No drug is totally harmless, including marijuana. Recent evidence strongly suggest no significant harm is caused by the occasional use of marijuana. Whatever risk is involved, is within the range normally permitted in our society.

The U.S. government's chief drug expert and Director of the National Institute on Drug Abuse, Dr. Robert L. Dupont, recently announced that following massive federal research efforts, he now concludes that marijuana presents far less of a health hazard than either alcohol or tobacco.

The American Drug Abuse Council suggests that we should continue to look for potential ill effects from the use of marijuana - especially the chronic, heavy use. "But any findings of potential harm should be used to discourage use, not to justify treating the user as a criminal." If marijuana were eventually shown to be as dangerous as alcohol or tobacco, giving a criminal record to the user, only magnifies the potential harm.



The potential harm from marijuana, has greatly been exaggerated by those who wish to maintain criminal penalties against the user.

* While marijuana may not be harmless, neither is it a terribly dangerous drug, and any risk to the user, falls within the ambit of choice the informed individual should be allowed in a free society.

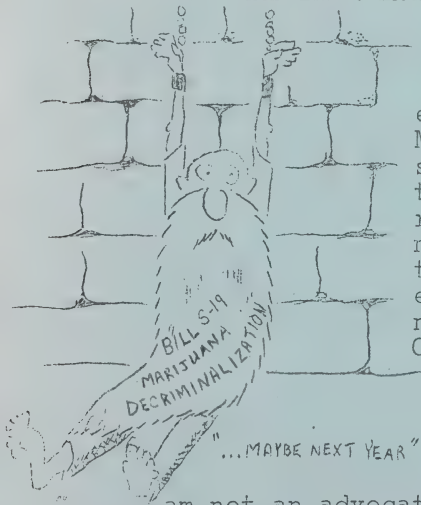
"IT HAPPENS IN THE STATES BUT NOT IN CANADA"

As of September 1976, the U.S. have won victory in eight states. Alaska, California, Colorado, Maine, Minnesota, Ohio, Oregon and S. Dakota. Another nine states are slated to decriminalize marijuana before the close of 1976. In Canada, Hon. Mitchell Sharp was recently quoted as saying that, "the cannabis Bill S-19 no longer has priority and will be allowed to die on the order paper when the current session of parliament ends. Nor will it be reintroduced between the time the new session of parliament begins October 12 and the Christmas recess. Maybe some time in 1977."

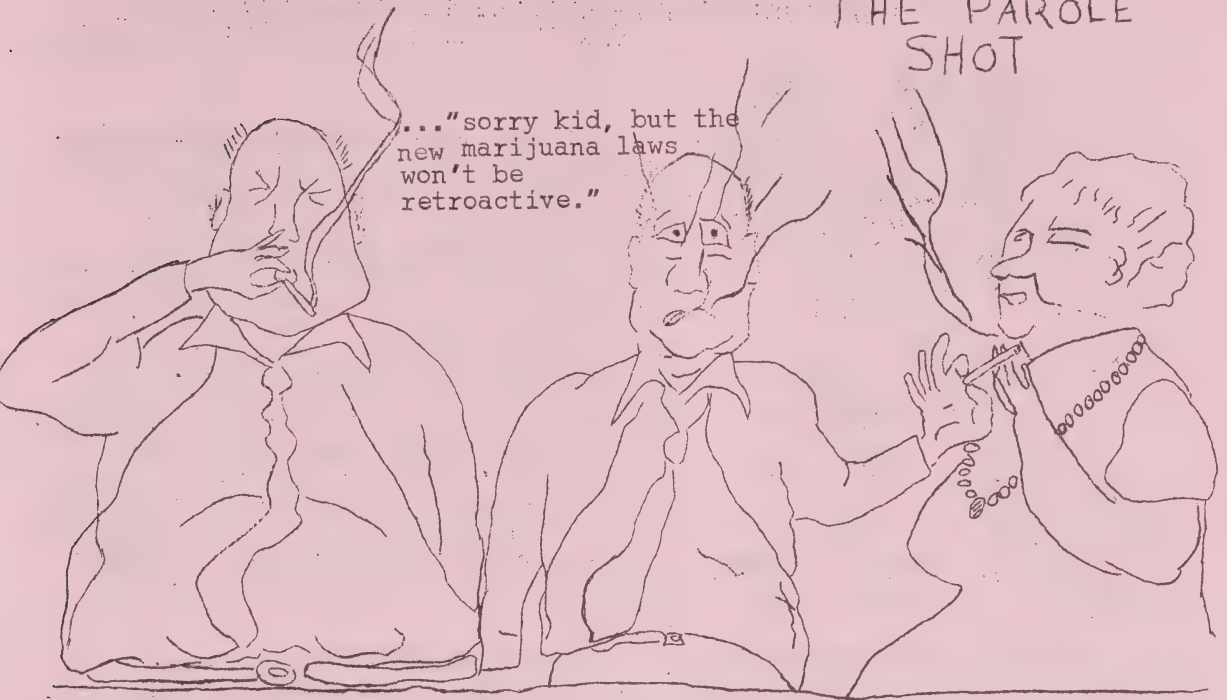
*With respect to marijuana legislation, it is evident Canada remains in the "dark ages" and continues to send young offenders to prison.

... am not an advocate for frequent changes in laws and constitutions. But, laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinions change, with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy, as civilized society to remain ever under the regimen of their barbarous ancestors."

Thomas Jefferson



THE PAROLE SHOT



* Those of us incarcerated, ask you...
Do the criminal laws impose on the individual and on society a burden which is so great and so unfair, that they are far more damaging than the use of marijuana itself could be???????

Pinney

CONJUGAL VISITS; AN ALTERNATIVE TO HOMOSEXUALITY ???
(the first in a series) by: R.B. Newman



It is a most interesting situation. One that must reach us all, if we are to open-mindedly think of ALL aspects of prison life: man's basic need! Mr. Solicitor General, we understand you won't consider the fact of conjugal visits. Who needs them? As one psychologist, here at Warkworth implies; "sex is one of those things, the less you think about it, the less of a problem it is." And then, of course, there is always someone who will come up with that ugly question: "Do Prisons Promote Homosexuality?" Someone won't answer; remember, the less you think about it, the less of a problem it is. Nonetheless, it is a very apparent problem and THE OUTLOOK feels a strong responsibility to explore problems in prison.

Being of sound credibility, this month THE OUTLOOK magazine, in an effort to uncover homosexuality in prison and try to answer this question of man's very basic need, will approach the issue as discretely as possible, by relating a 20 minute interview to the reader with a young prisoner, here at Warkworth involved in this problem that doesn't exist. Due to the nature of this article, the inmate will remain anonymous.

OUTLOOK: Webster's define homosexuality as; "having sexual desires for those of the same sex." Do you consider yourself as such a person?

INMATE: Yes

OUTLOOK: How old are you?

INMATE: Nineteen years old.

OUTLOOK: How long have you spent on the prison system?

INMATE: About three years in the prison system and two years in training school.

OUTLOOK: Is your crime in any way related to a sexual offense?

INMATE: No.

OUTLOOK: Were you involved in homosexual activity or have these sexual desires for those of the same sex, before entering the prison system?

INMATE: No, I use to beat the shit out of those type of people.

OUTLOOK: Could you relate a little background as to your family etc.?

INMATE: I left home when I was eight and was put in a home for messed up kids. Kids with family problems. I was there for two years. From there I was put in a group home for six months and then a boys farm for two years. I got out of there at fourteen and stayed at home for three months. Then they put me in a receiving home (where they try to find you a home). But they couldn't find me one, so I was put in training school for one and a half years. Got out and went into some kind of rehabilitative centre in the country where I started doing drugs. I left and was on the run when I was put in the county jail for swearing in a public place, when I was fifteen and a half.

OUTLOOK: You were put in a county jail when you were fifteen and a half years old?

INMATE: Yes, I lied about my age.

OUTLOOK: How much time did you do?

INMATE: I did seven days.

OUTLOOK: And is this when you encountered your first homosexual experience?

INMATE: Yes, I was sexually attacked by an inmate serving a lengthy sentence. I think he was doing ten years and ready to be shipped out.

OUTLOOK: This inmate just came on to you forcibly?

INMATE: Yes, he raped me.

OUTLOOK: What were the other inmates doing while you were being raped?

INMATE: Nothing, when I first went in there, a lot of guys were whistling and stuff like that, because I was young and chicken.

OUTLOOK: When it happened, did you scream out or try to get the guards attention?

INMATE: He said he was going to kill me if I said one thing, so I started making a shiv (knife). I got a spoon and started making a shiv. I didn't get it finished in time.

OUTLOOK: What happened after this encounter?

INMATE: I got out of there and asked to be put in the hole.

OUTLOOK: And then you got out of jail in seven days. Did you start looking into homosexuality at that time?

INMATE: A few months later, I started hanging around with some gay people. I found there was money in hustling and eventually got completely into the gay scene.

OUTLOOK: Do you feel prison has forced homosexuality upon you or at least initiated you into it?

INMATE: Yes, it was definitely forced!

OUTLOOK: Has being a homosexual caused you any difficulties as far as the administration is concerned?

INMATE: In Millbrook Institution, I was classed with the sex offenders, the diddlers, the rape hounds. There were special quarters where they would place these people. I don't like to be classified with sex offenders and discriminated against.

OUTLOOK: Do you find any similar classification or discrimination here at Warkworth?

INMATE: I wouldn't say it is as in the open. Certain sections are not specifically for diddlers, rapist etc., but I do get persecuted and mocked by the living unit guards. I'm pegged as a homosexual, it's stamped on my record in big letters and used against me when they want to. Word gets around through the institutions and situations get pretty tense sometimes.

OUTLOOK: In your estimation, how big is the homosexual problem here at Warkworth?

INMATE: I would say there's about twenty five guys in here that are gay on the street and half of them hide it while they are in here. If they are going to be gay, they might as well be proud of it. Then there is maybe another fifty or so who are gay because they are in prison. My psychologist said that 25% of men confined to prison would or have engaged in homosexual activity or are "institutionally gay"

OUTLOOK: What is meant by "institutionally gay?"

INMATE: It is a person who is gay, supposedly, only because he is in prison.

OUTLOOK: That percentage, is approximately one inmate in every four. Being an all male prison, could you not say it is somewhat of a sexual paradise here?

INMATE: Yes and no, there's alot of ugly looking guys in this prison. I'll tell you, I've been looking.

OUTLOOK: Do you feel if a suitable sexual outlet, such as conjugal visits were permitted, that your homosexual tendencies would continue?

INMATE: No, not for me. I would like to someday get out of it and have a wife and family, but for now, I'm in prison and I am what I am. I would also like to say, these institutionally gay inmates are going to have a hard time trying not to get involved on the street.

OUTLOOK: As you did?

INMATE: YES.
The End.

*

What THE OUTLOOK is trying to say is, if government would take a serious, honest look at the internal social atmosphere of a prison and see the abnormalities, the frustrations, the disassociation from normal society and the loss of human dignity it creates; some questions as to why inmates

have such a difficult time upon release, may be answered. But instead, our men in power, turn away from the very core of such socially perverse, ugly problems (which "they" help to create) as they did to mental institutions up until a half century ago. As they are doing with the very pressing marijuana issue today and as they continue to do with every major, "factual" issue of change i.e. turn their heads. Government refuses to face the real problems and avoids or delays any proposed "progressive" change.

Man cannot rehabilitate himself in an unnatural environment. If the environment within these walls were more natural, it follows that the "products" leaving these institutions would be more "in tune" to cope with the situation and with their relationships to their loved ones. Instead, we turn out a frightened, disillusioned and in most cases "broken hearted" inmate, who, ultimately becomes a very desperate man. People criticize a recidivism rate of 80%, but has this penal system in Canada ever considered making an honest effort to maintain what love and family a man may have when he enters the prison system, that this may be there when he gets out?

A man, woman and maybe child relationship cannot possibly develop or even endure for two, three, five or ten years without some communication on a more intimate social level, other than our crowded, "monitored" visiting rooms. It's inhumane to tax a Man's social development in such a way and it's time this country took an "honest", serious look at these "rehabilitated products", they so proudly display. It's naive to think a man could socially develop in an atmosphere of perverse, desperate and frustrated prisoners. All enlightened countries of the world have conjugal visits... why not Canada?

*** being the first in a series, we are looking forward to reader response, both pro and con. In the next issue, all progressive and responsible opinions will be printed and in the subsequent issue, we will attempt to put forth an objective summation.

THE FOLLOWING LINES ARE A RESULT OF SOME CONTROVERSY STARTED AS A RESULT OF OUR "CONJUGAL VISITS: AN ALTERNATIVE TO HOMOSEXUALITY" ARTICLE. THE FOLLOWING ARTICLE IS BEING PRINTED TOTALLY AGAINST OUR WILL: PRINTED SOLELY BECAUSE WE WERE ISSUED AN ULTIMATUM. WE FEEL, IT SHOULD HAVE BEEN PRINTED IN THE FOLLOWING ISSUE, WHEN ALL READERS HAVE THE SAME AND EQUAL CHANCE TO RESPOND. YOU THE READER ARE FREE TO READ THIS "ADMINISTRATIVE NEUTRALIZER". WE WERE NOT FREE IN PRINTING IT. IT IS AN OBVIOUS ATTEMPT BY THE ADMINISTRATION TO DILUTE THE IMPACT OF AN INMATE'S VOICE.

A Reply to "Conjugal visits; an alternative to homosexuality???"

by; W.R. Palmer(Warkworth Psychologist)

I was presented with a pre-publication copy of "Conjugal visits;an alternative to homosexuality???"and was asked to comment on it by the staff member responsible for the publication of THE OUTLOOK. I had several strong reactions to the article, some in favour of points raised and some opposed. I would like to share my reactions with the readers of THE OUTLOOK.

In his summary paragraphs the author makes several excellent points. I agree with his conclusion that a man's chance of successfully readjusting to his society increases as the environment in which he serves his sentence

more closely approximates the society itself. I also agree, especially in the cases of young inmates, that a sentence served in prison grievously inhibits a man's social development. I sympathize with the needs of families to have the opportunity to preserve themselves throughout an incarceration. I share the author's concern that more is not being done to ensure that marriage and family relationships can endure the stress resulting from one member's incarceration. Notwithstanding the above, I do not agree with the major thesis that there is a close relationship between homosexual behaviour and enforced abstinence from heterosexual behaviour. It appears to me that men who engage in homosexual behaviour do so for reasons other than the unavailability of female sex partners.

I feel that the argument for conjugal visits should be developed along humanitarian and rehabilitative lines. I do not agree that homosexuality is an especial problem in prison, at least in this prison. I would estimate the proportion of men involved in homosexual behaviour at Warkworth to be roughly the same as the community at large. If my estimate is near correct, then I fail to see how conjugal visits could logically be expected to reduce the incidence of homosexuality. To do so would be to reduce it below the level found in the general population, and this seems highly unlikely.

To illustrate, the noted sexologist Alfred Kinzie estimated the incidence of male homosexuality at about 16%, or approximately one male in six. Research as recent as 1974 has tended to confirm that estimate. This recent research suggested that the incidence of homosexuality in the population at large is remaining relatively constant, though the visibility of homosexuals is increasing. Based on these population norms, one would expect that Warkworth, with a population of approximately 400, should have about 67 men who engage in homosexual behaviour. It is interesting to note that the statistically expected number of "gays" is very close to the number estimated by the young interviewee. In short, from the point of view of expected homosexual incidence, Warkworth Institution appears to be representative of north american society at large. Given this apparent normality it seems illogical to argue for conjugal visits as a means of reducing homosexuality. The proportion of men engaged in homosexual acts would be expected to remain about the same even if the institution were co-ed. What conjugal visits would reduce would be sexual frustration among exclusively heterosexual inmates. Seems to me that this should be the line of the articles argument.

The arguments that favour conjugal visits are available. It disappoints me that they have not been made. It seems to me that the author of "Conjugal visits; an alternative to homosexuality???" has not done his homework. He appears to be trying to sensationalize the issue and to make his point by setting up a straw man to flail. By approaching the issue in the fashion he has chosen, the author appears to be perpetuating a number of unfortunate attitudes towards homosexuality. It disappoints me that he associates homosexuality with "the internal social atmosphere of a prison" with all "the abnormalities, frustrations, the disassociation from normal society and the loss of human dignity it creates". Progressive and responsible opinion today appears to be moving towards seeing homosexuality as something other than a "socially perverse, ugly problem". It disappoints me that the OUTLOOK is not following this progressive and responsible lead.

In addition, I would like to discuss several other points raised in the article. The lead paragraph asks "Who needs sex?" and then answers the question with what appears to be an anti-sex statement made by a Warkworth psychologist. The statement in question, I believe, was made by Dr. Gomber in an interview published earlier in THE OUTLOOK (January '76). Dr. Gomber's statement was informational in nature. She was simply stating a fact. Sex as a biological need has a unique aspect shared by none of the other physiological needs, such as respiration, bladder or bowel function; that is, sexual responsitivity can be delayed indefinitely. The others cannot. The author of "Conjugal visits" has taken Dr. Gomber's statement out of it's informational context, placed it in his polemical context, and thereby completely distorted the meaning and the intent of the communication. I would suggest that this is unfair to Dr. Gomber; also, I feel it is not a responsible way for an editor to deal with one of his contributors.

A little further in the article there is a second quote ascribed to a Warkworth psychologist. In the second case the interviewee was quoting me. He seems to have reinterpreted the statistical argument presented above in such a way as to suggest that I support the notion that there is a wide spread homosexual problem within the institution. The intent of my statement was to suggest that I see little difference in the incidence of homosexual behaviour inside the fence as opposed to outside of it. The interviewee's misquotation diametrically changed the intent of my statement.

Finally, I'd like to challenge the recidivism figure of 80% suggested in the article. I'm unaware of any data-supported recidivism figure pertinent to the Canadian Penitentiary Service. In talking to the author I found he was likewise unaware. The figure he quotes is part of our prison folklore. At least in relation to Warkworth, I have the impression that it is as invalid as many of the other "facts" which make up our folklore. If correct, it implies that only one in five of the men here at Warkworth can rise above the system to become successfull citizens. I sincerely doubt that estimate. I feel that to perpetuate that notion is to degrade the many inmates who are trying to succeed.

Although figures on recidivism are not available with respect to C.P.S., we do have statistics on success and failure rates and parole and mandatory supervision. Over the past few years, at any given moment, approximately 7,500 men have been serving part of their sentence while in the community at large under the supervision of the National Parole Service. Slightly less than half of these men were released on parole, slightly more than half were released on mandatory supervision. The failure rate for all these men, that is those who return to prison for committing another crime or otherwise violating the terms of their releases, has run between one in five and one in eight over the past three years. The success rate for all these men, that is those who successfully complete their terms of parole or mandatory supervision without a return to prison, has run between three in five and three in four over the past three years. If you take an admittedly limited definition of recidivism, e.g. success or failure on parole or on mandatory supervision, then one would conclude that over the past three years that men released from federal penitentiaries have been 3 to 5 times more likely to succeed than to fail and recidivate.

The above figures do not tell what happens once a man is no longer under supervision. That data is simply not available. Consequently, the figures represent a known minimum recidivism rate of between 15% and 25%.

They have the advantage of being based on fact opposed to folklore, and they are a good deal more hopeful than the 80% figure quoted in the article. They should begin to debunk the myth that inmates are hopeless cases.

In summary, it is somewhat disconcerting to be mis-quoted, or to have the intent of one's communications distorted to illustrate a contradictory point. Also, facts when they are stated as such, should be supported by data. In the present instance I feel that the OUTLOOK is raising a valid issue. There certainly are valid reasons for implementing some sort of conjugal visiting program. However, I feel that it is counterproductive to argue the right case for the wrong reasons, especially where those reasons won't stand up to inquiry. For the future I would like to see consultation between THE OUTLOOK and the psychology department. It is my conviction that this is a preferable approach which should allow each of us to further all our ends.

SURELY "THE OUTLOOK", ISN'T MIS-QUOTING ANYONE, IN FACT, THE OUTLOOK ISN'T EVEN DIRECTLY QUOTING ANYONE BUT THE INTERVIEWEE OR AN INMATE'S IMPRESSION OF A MESSAGE CONVEYED.

In the statement, "sex is one of those things, the less you think about it, the less of a problem it is", the author was not making direct reference to any previous published quote. He was merely conveying a related communication put forth by a psychologist; and the "over-all" outcome of the message conveyed, whether assumed "distorted", "mis-interpreted" etc., is in any event THE MESSAGE RECEIVED BY THE INMATE ADDRESSED. If there is anything lacking, it lies in the initial communicative "credulity" between psychologist and inmate.

The same holds true with the accused "reinterpretation" of "the notion that there is a wide spread homosexual problem within the institution". In this instance, it was the interviewee who made this statement and it is again simply a case of poor communication between what was said by the psychologist and what was conveyed to, or comprehended by the inmate. To say it has been "diametrically changed" by the author, is simply a falsehood. It would be more accurate to say the initial communication of these statements or inferences, lack clarity in the addressed inmate's eye.

In resting, THE OUTLOOK turns to these appropriate words:

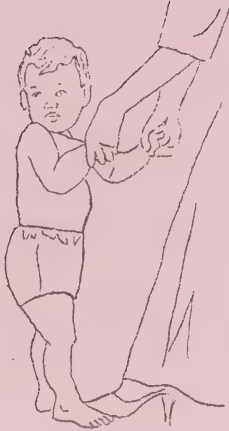
"The greatest enemy of communication is
the illusion that it has taken place"

Lastly, in defense of our 80% recidivism rate, it is true that there is no concrete statistical figure. 80% is currently the common "folklore" used extensively in prison publications, journals and books such as Dr. Carl Menninger's Crime of Punishment. But what THE OUTLOOK implies with 80% (and this complies with the meaning of recidivism), is that 8 out of every 10 inmates in a federal penitentiary have served time in jail before. Now, I'm sure you will agree, this is a slightly conservative figure.

* At this point, THE OUTLOOK feels obligated to retract the final paragraph in "A Word From the Editors".

The Editor

your father by: R.B. Newman



In your memory,
I have no shape, no rounded image.
I am but a word;
a picture on the mantelpiece,
a sound on other peoples lips.

How can I reach you, my son,
how can I make you hear me, when even my voice
is an unfamiliar echo in your ears?
I grieve my son, for all the life I gave you
that I will not share.

Is there not a strangeness in it all?
For you who stem from the roaring passions
of my blood and strength
and join me with tomorrow,
know nothing of me.

Still, you are the miracle of my continuing flesh
you are my causal link with existence.
Remember, I have not gone but far,
for to live in the hearts we leave behind,
is not to have left at all.

Ziggurat by: L. Beaudoin

Twist and turn within and without,
Create your inner self. The eye
Of the hurricane lives there, but sees
Not what it destroys.

Terra grumblers seek not what they have found.
I pity those poor children, no sunshines
In their eyes. The cry of killdeers
Moistened my heart with sorrow.

Tears of a clown create laughter.
Fears of a little man create food for magic
Theaters in all lost minds. A painted
Portrait only reveals what the eye sees,
But lacks what the minds eye has felt.

Ziggurat of conscious mind, synthesize
Your molten form. Sweep clean your
Spiralised staircase, make way for us
To be on wheels within wheels.
Shadows are products of light.



PRISON PUZZLE

"FIND THE HIDDEN MESSAGE"



Look for the list words in the maze. They run horizontally, vertically and diagonally, in either direction. Mark off the words as you find them, but don't obscure a square because any one letter could be a part of two or more words crossing or overlapping. When you have located all the list words, note the unused letters in the maze. In order, from left to right, top to bottom, they will spell out the hidden message.

Administration

Bananas
Bank
Bars

Cannabis
Canteen
Capital
Captain
Cells
Concert
Cops
Crimes

Evidence

Family
Foils
Framed

Guilty

Inmates

Jails
Jury

Lawyers
Legally
Library
Lifer
Locks
Loser

Marijuana
Maximum
Movies
Mug

Nabs

Outpost

Padre
Pardon
Piles
Prison

Recidivism
Releases
Riots

Sadist
Sallyport
Screws
Security
Shops
Snort
Society
Solicitor General
Spaceship
Sports
Stir

SESAELERCMAXIMUMLL
LBCYOSHOPSKROWUIAA
ASANANABASNMTSFGWR
TSCREWSEDJLSTEREYE
INRESLKNRSIIRNEMEN
POIWUIOLEDSVODMIRE
ARMORSYIAIGIPFITSC
CTETILVSVWTDYATCLR
KASRIOSYTAPILESIAO
MNPMMCYEROLCLTSVIT
AVATCKETTUIEAAPIRI
RFRBASSLIAJRS CATTC
IRDGNIEBLRMSOICSR
JAOUNGNIAUNCDEOEL
UMNIANEETNACINSPCO
AEMLBECNEDIVEYHTNS
NDLTIRITSPORTSIUOE
AYTYS SLIBRARYSPOCR

Strike
Syndicate

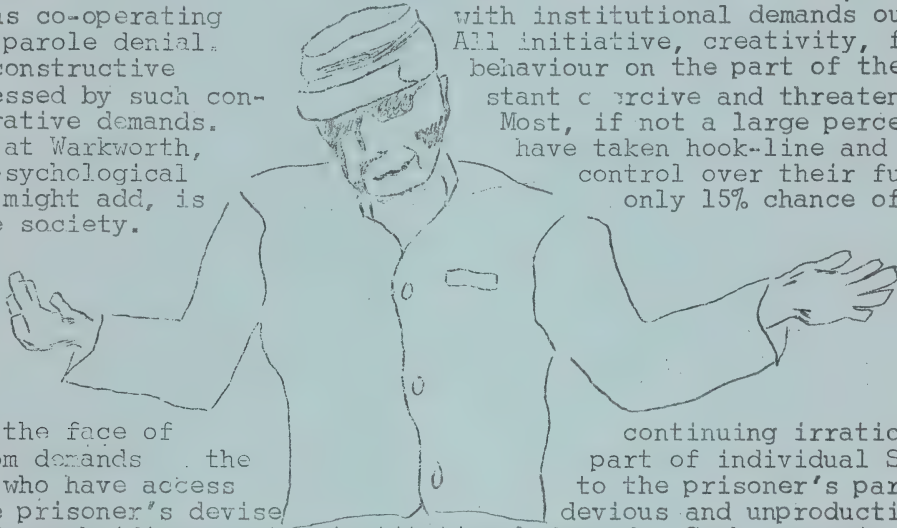
Timer
Tower
Trial

Walkway
Work
Weed

Victim
Violence
Visits

stista lagnuo -amsue

Generally, Parole procedures are viewed as abusive coercive. More than any other factor in prison discipline, threat of parole denial is used most to control inmates behaviour. By use of the constant threat of infractions into the inmates file, individual Staff officers can continually harass inmates, threaten their basic security in the institution, generate substantial resentment towards prison authorities and frustrate any attempts on the part of the inmate to effect a meaningful program by his own actions. Inmates view this coercive action as intended to generate a passive and docile inmate rather than a confident, active responsive social citizen. As a result of such coercion in parole, the inmate rather than adopting suitable behaviours because he is motivated to do so, he sees himself as co-operating with institutional demands out of fear for parole denial. All initiative, creativity, flexibility and constructive behaviour on the part of the inmate is suppressed by such constant coercive and threatening administrative demands. Most, if not a large percentage of those at Warkworth, have taken hook-line and sinker for the psychological control over their future; which, I might add, is only 15% chance of success in a free society.



In the face of continuing irrational and random demands the part of individual Staff officers who have access to the prisoner's parole file, the prisoner's devise devious and unproductive ways to satisfy such idiosyncratic institutional demands. Such an environment, can only result in the demeaning of each individual prisoner's image of himself and can only cause him to see himself as an individual with no control over his own decision-making, with no development of his own value system.

The harsh and unrealistic demands that society places on the uneducated, underprivileged and poor to conform to middle-class standards of behaviour outside the prison walls, results, on the inside, in the same frustrating, angry and arbitrary in relation to society and more importantly, in relations to an individual's fellowman. Time and again, we have witnessed this anti-social response to a society which demands everything from those to whom it has given nothing, those who lack the skilled, the preparation, the training to be able to succeed, in these harsh demands of a highly technological society. These anti-social behaviours are, then, in direct response to the separation, the isolation, the rejection and especially the estrangement of these individuals from society. In a context of arbitrary appearing and irrelevant laws and values which these people have had no part in formulating, are inadequately trained to respond to and are powerless to alter.

The parole system, with it's obscure and secret methods of determination with it's indirect contact with the prison population, based on an unknown set of standards and unknown regulations demeaning conformity to unspecified

standards, takes the place of the coercive elements in society which have previously controlled their behaviour and substitutes an even more incidious and bizarre form of social control - a promise to release contingent upon conformity to unknown criteria.

In the context of these rigidly enforced but unspecified criteria for release, each individual prisoner is driven to compromise any humanistic values or inclinations towards shared social goals with his fellow prisoners, to the end of satisfying an arbitrary and conspicuous parole system, to effect his own release.

Essentially doing your own time, means minding your own business, but it goes much farther than that. It is a bargain struck between administrator and inmate, in which good behaviour is traded off for good treatment. It's advantage is law and order, it's cost, denial of the gregarious instinct.

All the inmate has to do is refrain from involving his fellow prisoners in his activities and problems, and refuse involvement in theirs. To anyone who has not known the desperate need for companionship and human interaction engendered by imprisonment, the proposition seems reasonable enough. But, of course, it is a contract forged by the devil, a vile conspiracy feeding on the most despotic propensities of those in power and the most demeaning ones of those in bondage. To ask a man "merely" to relinquish his social inclinations is to inflict a form of torture on him as agonizing as any medieval machine. Doing your own time is solitary confinement without a cell, isolation amid a crowd.

Like any other regime, a prison conducted on the do-your-own-time principle implants distrust among the subjects and sets friend against friend, which is precisely the idea.

This is a system then, goaded by the continual and ambiguous promise of early release, which generates among the prison population spies, informers, "snitches", men whose personal advantage is continually furthered at the cost of their fellow prisoners. Rather than acting in the service of rehabilitation, social development and mutual concern for education, the parole system operates in the service of administrative convenience, of institutional order and most often at the permanent cost of any social development in the lives of those men and women who need it. Such a system operates, along with all the other brutalizing, dehumanizing and de-individualizing aspects of prison life. To separate one man humanly and socially from another, to insure one man to the needs of another and to generate distrust of mutual goals, mutual benefits, compromise and cooperation. In fact the present system eliminates mutual trust in any form.

The parole system is unique in the sense that it touches every man in prison, those sentenced to life imprisonment more so than any other man. Since it is the goal of every man in prison to seek his freedom, parole looms as the major motivation of the prisoner, the alter before which he will sacrifice all claim to his own humanity. In what sense then, do we realistically expect prison to generate those social values we desire for all members of society.

The intimately close relationship, often extending over many years, between two estranged populations within the prison, the keepers and the kept, generates conflicts of interests, often met with guilt and divided loyalties. The tension between these two populations often results in precipitous interpretation of the most minor incidents. For example,



PAROLE BOARD: "I REALLY CAN'T SEE HOW A DEMONSTRATION OF
YOUR MACHINE SHOP PROJECT IS GOING TO
CHANGE OUR DECISION."

verbal abuse, as incidents of violence or potential violence. The structure of the prison system is a continual reliance upon coercion, fear and physical threat as a means to control the prison population. As a result, even minor infractions of rules, trivial confrontations and transient resistance to prison policies results in massive retaliation on the part of prison officials and punishment far more severe than those which might have resulted had professional observers been present to evaluate the conditions. Thus, the entries into the parole file of the prisoner, reflect these day to day tensions between these two populations of the prison and are often characterized by highly individual, idiosyncratic and emotional responses to what might otherwise be minor frictions.

Preparation for parole begins in the mind at the moment he is incarcerated. Despite the disorganization, the lack of direction, the uncertainty of tactics, each prisoner is determined to discern what it is that the institution desires of him. Shortly, he learns that no behaviour is the desired behavior. Not behavior which emulates the institution - the violence, power, coercion, depersonalization: not the behavior of society-practical, open, creative, involved and committed; but, no behavior at all - passivity, compliance, conformity, silence and detachment.

Consider however, that it were possible for prisoners or their advocates to have access to the prisoner's files. What could be learned? The records themselves are reflections of the institution's inability to deal with the prisoner - their negative aspects attest only to the failure of a system to provide a meaningful human exchange.

Because however, the contents of the files are not disclosed to aid the prisoner prior to his parole hearing, few prisoners are in a position to refute the parole decisions or even to appeal to them or to explain or provide relevant information which might enhance release.

The reality, then, of parole preparation is that it cannot be a rational procedure. There are no goals to aspire to, no criteria, no information regarding progress, no explanation of failure and no lesson in the success of others. Preparation for parole hearing reduces to a frantic demeaning of an individual prisoner.

A grave and growing concern of prisoners in relation to parole is the growing use of medical, psychiatric and psychological evaluations as parole information. It would appear that psychiatric and psychological evaluations should be reliable predictions of parole success and as such, should have progressively increasing weight in parole decisions. However, prisoners are demanding that such psychiatric or behavioral information, when it touches on non-crime related ideological issues, religious beliefs or non-beliefs, cultural values or general life-style, should not be admissible as parole information since such evaluation may be irrelevant to an inclination to crime. Employing such a medical model, as a restraint has become a threat of major proportion to prisoners. Through the authority established by the use of medical material, prison administrators and the Parole Board free themselves of responsibility by virtue of the medical unsuitability of the prisoner.

Justification by the medical model of treatment of culturally deviant behavior through drugs, shock therapy and conditioning procedures, presents a serious threat to a free society and suggests the possibility of extension of such medically-based decisions to the world outside. Such ideological control, is not merely a flight into paranoia. Clearly, the combined threat of denial and promise of qualifying for parole may induce at least

superficially, dramatic changes in a prisoner, forcing him at some point to renounce what he thinks himself to be, -or-, a potential suicidal case.

The coercive and threatening elements of imprisonment continue to cast a shadow on parole. Pressures of conformity to docility to de-individualization to suppression of personal assertion and creativity, follow the parolee beyond the walls and into society. Modern technology and medicine will only disguise such coercion, reducing the public outcry and resistance.

"... I learned this, at least, by my experiments; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them."

Henry David Thoreau

8 BLOCK CANTEEN

On August 3rd #8 block canteen was opened on a three month trial period. Run by Sonny Berry, Dennis French and part time worker Keith Nelson with liaison officer Ted Bannon.

So far it has run quite smoothly, taking a burden from the canteen in the gym. The main problem from my point of view as purchaser is keeping enough stock on hand, especially on pay weekends. Perhaps in the future when the trial period is over and the other blocks' canteens are in operation it will be much easier to keep stocked up on supplies.

We would like to thank the eight block residents for their co-operation in getting the living unit canteen into operation.

HOURS:

submitted by:

Dennis French.

Monday- to -Thursday.....	12:00-12:25 4:00-4:20 8:30-9:30	Sundays-....	12:30-1:30
Friday-.....	12:00-12:20 2:00-4:20	Holidays-....	12:30-1:30 3:00-4:20
Saturday-.....	10:00-11:00 1:00-4:00 8:30-9:30		

"SOMETHING SAID"



Ol' Great Zoltar asked the woodpecker; "I have heard from Confucious that the sage is not troubled by worldly things. He does not look for gain or try to avoid loss; he seeks nothing and does not cling to Tao. Sometimes he says something without words and sometimes his words say nothing. Thus he travels beyond the dusty world. Confucious thought these words to be mere fantasy. But I think this is the way of the unfathomable Tao. What do you think?"

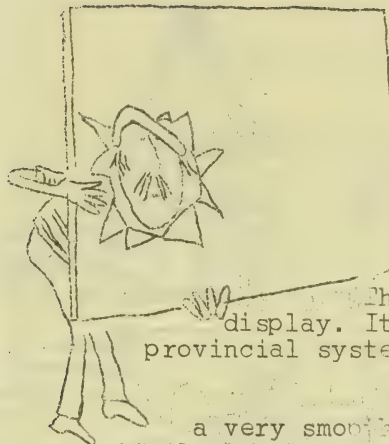
To this the woodpecker replied; "These words would have confused even the Yellow Emperor, so how could Confucious understand them? Moreover, you are too quick to draw conclusions. You see an egg and immediately you look for a roast dove. Let me give you a rough explanation, but don't take this too literally. All right? How could anyone take his place beside the sun and moon, embrace the universe, be at one with all, refrain from interfering and disregard the social order? Ordinary men labour and toil. The sage acts without choosing. He experiences ten thousand years as one age. To him the ten thousand things are what they are, yet they form a whole."



... a people may prefer a free government, but if, from indolence, or carelessness, or cowardice, or want of public spirit, they are unequal to the exertions necessary for preserving it; if they will not fight for it when it is directly attacked; if they can be deluded by the artifices used to cheat them out of it; if by momentary discouragement, or temporary panic, or a fit of enthusiasm for an individual, they can be induced to lay their liberties at the feet even of a great man, or trust him with powers which enable him to subvert their institutions; in all these cases they are more or less unfit for liberty: and though it may be for their good to have had it even for a short time, they are unlikely long to enjoy it.

John Stuart Mill

* The red box, by the mail box, is soon to be "THE OUTLOOK" article and general suggestion box. If you have any ideas....box 'em.



PRISON ARTS

by: M. McDonnell

Yes we had an art show here on August 24th. for those that missed it, and are wondering what I'm talking about, all I can say is that the show kind of snuck in and then snuck out again. That was too bad because alot of people missed a lot of good art.

This was a small part of the Olympic prison arts display. It represents artists from both the federal and provincial systems. In my view the highlights were as follows:

a) "INTERLUDE"-Michel Pellus.

a very smooth nude scene of Indian dance. The colour flow was particularly pleasing.

b) "Wistful Afternoon"-Sam Sharriff.

a beautifull large canvas of a sad, young, girl gazing from a window.

c) "Society's Child"-Joseph Abou.

abstract eyes and mouth with a streaked red and black background.

d) "Witchfull Thinking"-Michel Pellus.

a sorceress with a raven and a young woman's head sticking in from one side against a background of green rolling steps and a castle.

e) "Lore of the Savage"-John T..

a four piece display of native animal representation.

f) "Flazers"-John Wray.

a impressio ists painting of flowers in a vase.

g) "Room with a View"-Lorne Roberts.

a geometric drawing of bars and space. an inter sting effect.

h) And throughout the show there were

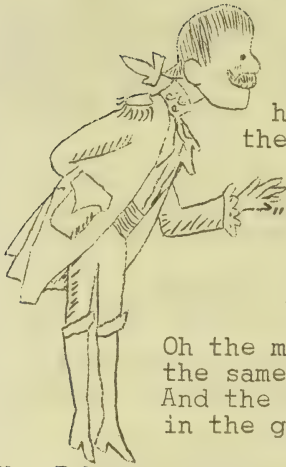
small scenes by J. McGrath, too good to miss.

There was also, an interesting set of miniature furniture by George Cooper, a 228,460 point petit point portrait of Pierre Trudeau (he can use the publicity) valued at \$2,000, and last, but not least by any means, there were two photo's by Bill Ross, one entitled, "Retrospect", the other was, "Incarceration", very revealing photographs indeed.

Prison Arts is a charitable organization established to promote creativity within Canadian prisons. It is a very noble work that they do and as the show proves, worthwhile, but please keep in mind art dosen't have to sneak into Warkworth, we welcome such things here.

Freedom of expression, freedom from want and censorship and fear, these are the desirable things for the artist. But why should the artists freedom particularly concern the rest of us?.... his freedom as we find it expressed in his work of art is a symbol, an embodiment of the freedom which we all want but which we can never really find in everyday life with it's schedules and obligations and compromises...

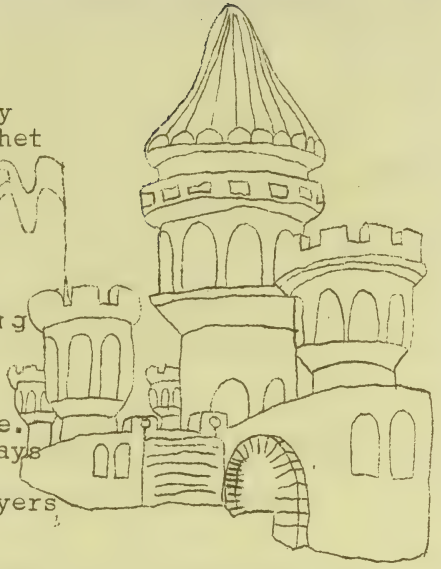
NOSTRADAMUS



The following was written by a French astrologer and prophet Michel de Notredame (Nostradamus). He was best known for his remarkable prophecies into the future, in the 16th century.

"In the east the wind is blowing
the boats across the sea
and their sails will fill the
morning
and their cries ring out to me.

Oh the more it changes the more it stays
the same.
And the hand just re-arranges the players
in the game.



Oh, I had a dream
it seemed I stood alone
and the veil of all the years
goes sinking from my eyes like a stone

A king shall fall and put to death by the
English parliament shall be
fire and plague to London come in the year
of six and twenty three

An emperor of France shall rise who will be
born near Italy
his rule cost his empire dear, Napoleon
his name shall be

From Castille does Franco come and the
government driven out shall be
an English king seeks divorce, and from his
throne cast down is he

One named Hister shall become a captain of
greater Germany
No law does this man observe and bloody his
rise and fall shall be
Man, man your time is sand, your ways are
leaves upon the sea
I am the eyes of Nostradamus, all your ways
are known to me.

In the new lands of America three brothers
now shall come to power
two alone are born to rule but all must die
before their hour
two great men yet brothers not make the north
united stand

It's power seen to grow and
fear possesses the eastern lands
three leagues from the gates of
Rome a pope named Pol is doomed
to die

A great wall divides a city at
this time is cast aside.

These are the signs I bring to
you to show you when the time
is nigh...

Man, man your time is sand,
your ways are leaves upon the
sea
I am the eyes of Nostradamus,
all your ways are known to me.

Submitted by:

Ernie Suiden

NEW DISCIPLINE COMMITTEE EFFECTIVE AS OF SEPT. 1st.

by: R.B. Newman

Concerned with the fact that discipline within the institution is far from perfect, the Living Unit Review Committee has initiated, on a three month trial basis, "Adjustment Committees" in each block. These Adjustment Committees consist of the Living Unit Supervisor (acting chairman), Classification Officer, L.U. officer and two inmates. The basic ambition of this committee is to absorb more responsibility for inmate discipline within the Living Unit structure.

Under the old way, before September 1st., the Disciplinary Board had limited sanctions at it's disposal. These were: loss of statutory remission, dissociation sentences and loss of privileges(O.P.). It is now felt that alternatives to these options, which may be more productive and more "equitably retributive" to the inmate, would instill discipline to eventually reach it's maximum effectiveness. It is further thought that bringing discipline to the level of the Living Units, at which there should be a thorough awareness of the inmates needs, would allow for more ready identification of those needs when discipline is being applied.

The Adjustment Committee has increased power from the previous five nights O.P. (off privileges) to fourteen nights O.P. The Committee deals with the less flagrant or minor offenses, enabling the accused inmate to avoid the rigid, formal structure of Warden's Court and express his defense in a less formal and hopefully more relaxed environment.

At first glance, an air of general skepticism seems to be apparent with respect to the actual function of the two inmates on the committee. The role of these inmates is supposed to be identical to that of the staff (excluding the chairman). With respect to this, the administration says, "it is not their intention to set up an adversary system in which the inmates would view themselves as the advocates of those coming before the Adjustment Committee" and "it is felt with proper education and orientation, the inmate members would realize that intelligent input would be to the good of all concerned.

"... We are all sprung from a woman, although we are unlike in many things. We cannot be made over again. You are as you were made, and as you were made you can remain. We are just as we were made by the Great Spirit, and you cannot change us; then why should children of one mother and one father quarrel- why should one try to cheat the other? I do not believe the Great Spirit Chief gave one kind of men the right to tell another kind of men what they must do."

Chief Joseph of the Nez Perce

HOBBYCRAFT by: M. McDonnell

Here at Warkworth you truly have to be crafty to maintain a hobby. The hobby shop is a tough place to get into being open only 6 leisure hours a week. Even if you do manage to bring the rest of your world to a halt to make it into the shop you'll probably find the machine you need to use out of order as it has been for weeks or months. But supposing you do happen to find a machine working then it's time for the trail and COPS, there goes a finger method until you either get something done or die trying.

To be fair though the hobbycraft officer is limited in that he can only work with what he is given, it's not all his fault... I hope. It may not even be all his departments fault although putting a large share of the blame here would be pretty accurate. More to the point though, why isn't hobbycraft set to accomodate the inmates who use it? Why is it only open 6 hours a week during leisure time, the time we are free from work to use it. A big question is why is it not open on the weekends, the ideal time to pursue a hobby? A hobby is something you relax at, restricting hours of use to a few hours a week is not done with hobbies in mind, is it done just to accomodate the hobbycraft officer? At any rate that area is frustrating not relaxing.

Not all of us are so inclined that we have hobbies that we can work, independent of machines and work areas. To those of us that are dependent on the hobbyshop things are difficult. It is often discouraging rather than encouraging to go down their with hobby in hand. I think I can safely say that the hobby shop here has nipped a good many beginners in the bud. On the other hand we have a variety of excellent courses being offered, the most recent was flying tying. With this in mind I would say that things alternate too drastically between good.....andnothing.

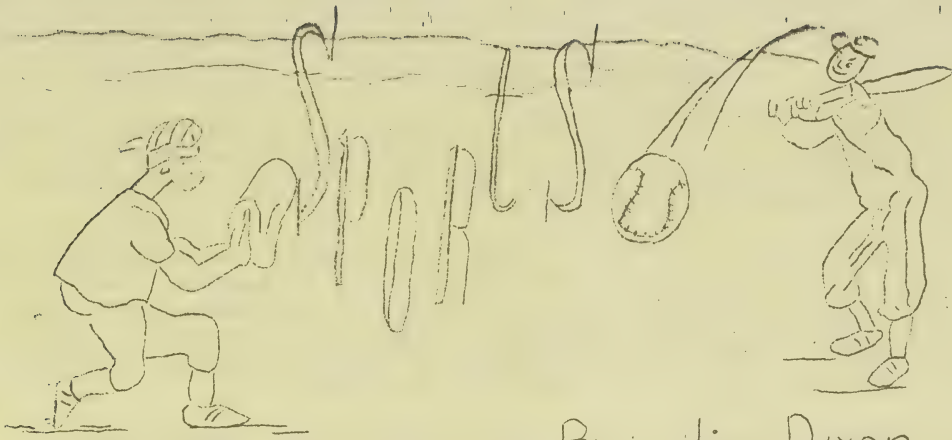
The hobbycraft seems to be a potential that never seems to have been tapped. It appears haphazard in the outfitting and the layout of the work areas. In fact it just plain measures up as inadequate to the needs of a lot of hobbyists here and so could stand a little change. The hobbycraft from appearances seems to have been a afterthought added in for the benefit of people taking tours rather than to be actually used. It is hard to imagine much work went into it's planning stages, I suppose though it is pretty characteristic of some of our administration, people who only due the least amount they possibly can to maintain their profitable positions.

As things stand now the hobbycraft facilities, like the library of the same department, are totally inadequate and only offer a token service rather than making a real contribution.

ATTENTION!...

WAGONS FOR SALE

There are wooden "Conestoga Type" kits for sale through the Jaycees. The kits are complete and ready to assemble in your drum. The cost is \$5. If you choose you can re-sell the wagons back to the Jaycees complete for a \$10 profit in your "front" account. If you are interested see Ron Atkinson 8 block, range A, cell 2.



By: Jim Dixon

BASEBALL

The house league baseball championship was won by the eight block Majors and the eleven block minors.

ALL-STARS

The Warkworth All-Stars lost to the Juveniles in the play offs and I guess that's all for this years ball.

Joe and the Leftovers

Joe and the Leftovers, headed by Joe Soloman and composed of players who didn't go out for the All-Stars team earlier this year, lost four games straight to the All-Stars in a best of seven series.

BOCCI BALL

A bocci ball tourney that was being held during our last publication finally produced two winners. They were Frank Belitti and Cosimo Realé. The runner's up were Mauro Rocco and David Bowman.

SOCCER

The house league soccer championship was won by, "THE DEVILS". In the playoffs it was the, "BLITZHAWKS", led by top scorer Mario Guiliani.

ALL-STAR TOURNAMENT

Trenton MacDonalds came here to Warkworth on the Labour Day Weekend to play our ALL-STARS in a tournament. They easily beat both of our teams to win the gold medal.

FLAG FOOTBALL

Flag football has finally started and it's as though we are all in for a fair season of it. The play will be on the weekends as the playing field is now closed during the evenings.



TRACK AND FIELD

Labour day week end started out very wet on Saturday the 4th, consequently all the events were cancelled in the morning. However the sun broke through the rainclouds and it turned out to be an excellent week end all the way round.

Actually we should have changed the name of the day to Whitey's day. As it turned out Dave White scored 41 points to win the coveted, "Athlete of the Day", award. Al King was second with 28 points and Ansel Coombs was third with 22 points. I guess Coombsy's opponents capitalized on their conditioning while poor Ansel was in for a rest in the digger.

We would like to thank Sonny Berry, Dale Johnson, Ed Campbell, Morris, F. Cennechario, Steve Willis and Charlie Cairns for their help, in running the events. The track layout was done by Sonny and Dale.

STATISTICS

* 400 hurdles

1st White	3rd Brandt
2nd King	4th Arnold

* Long jump

1st White 20'2"	3rd W. Soloman 19'3"
2nd King 19'5"	4th LaPlante 19'1"

* Shot Put

1st W. Soloman 43'3"	3rd Robinson 42'2"
2nd Coombs 42'9"	4th Elliott 41'9"

* 100 Yard Dash

1st White 10.1	3rd King 10.5
2nd Coombs 10.2	4th Jade 10.6

* High Jump

1st King 5'9"	3rd White 5'6"
2nd Chartrand 5'7"	4th Paez 5'5.5"

* Discuss

1st Bodouin 110'2"	3rd Coombs 106'
2nd LaPlante 107'2"	4th Ferland 101'

* 200 Meters

1st White 23.8	3rd LaPlante 26.2
2nd Coombs 24.8	4th W. Soloman 26.6

* 100 Meters

1st White 12.8	3rd LaPlante 13.8
2nd Coombs 13.4	4th W. Soloman 13.8

* Hammer Throw

1st Tutty 83'2.5"	3rd Darryl 73'2.5"
2nd Johnson 74'5"	4th Rivard 72'9.5"

* Standing Broad Jump

1st King 9'3.5"
2nd White 9'3"
3rd W. Soloman 9'
4th Coombs 8'11.5"

* Football toss

1st Borland 165.5'
2nd W. Soloman 164'
3rd Allan 156'3"
4th King 151'

* Triple Jump

1st White 37'10"
2nd LaPlante 37'2"
3rd Chartrand 35'9"
4th Robinson 35'1"

* 400 Meters Relay

1st 10 block
2nd 9 block
3rd 8 block
4th 11 block

* Mile run

1st Paez	3rd B.B.
2nd J.R.	4th Atkinson

* 400 Meter Race

1st White	3rd Roberts
2nd Coombs	4th Marson

* Tug-O-War

1st 9 block	3rd 10 block
2nd 8 block	4th 11 block

"WHA'S LIKE US AFTER A"

submitted by: John Zona

It's time for National pride. Surely no one can blame us if, on this one week of the year, we put a touch of the "Wha's Like Us" and remind the world of all it owes to the industry and inventive genius of the Scot.

Let those of lesser breeds scoff, but our record is there for all to see. All the foreigner has to do is to count the number of times on an average day he has cause to fall upon his knees and bless the name of Scotland.

Take the average Englishman as he moves about the home he calls his castle. Watch him enjoying a typical English breakfast of marmalade (invented in Dundee) and toast. Or slipping into his National costume, a soiled raincoat (patented by Chas. MacIntosh, a Glasgow chemist). Follow him over the Kirkcaldy linoleum of his hall out into an English lane (surfaced by Chas. MacAdam of Ayr), smoking an English cigarette (first manufactured in Britian by Robert Gloag of Perth).

The English bus which takes him to the station runs on pneumatic tyres invented by J.B. Dunlop of Dregghorn. The English train which whips him into town works on a principal devised by James Watt of Greenock. See him in his office answering his mail (the adhesive stamp was a Scottish invention), even answering his boss (undoubtedly another Scott).

At home his wife is preparing his National dish- the roast beef of old England-(prime Aberdeen Angus). This sets his patriotic heart beating a little faster and he enters the dining room whistling a Nationalistic air- yes, Mariners of England by Thomas Campbell of Glasgow. For roast beef is one of the revered institutions, like the crown which, since 1603, had rested on a Scottish forehead.

After dinner follows a typical scene of English Domestic Bliss. Young Albert is packed off to the boys brigade (founded by a Scot.), young Ted goes out to the scouts (the chief Scout is also a Scot.) while young Ethel plays on her bicycyle (invented by MacMillan, a Dumfriesshire blacksmith). Mum is in the kitchen steeping the wash in bleach (a Scottish invention) while Dad listens to the news on television(John Logie Baird of Helensburgh). On it he will hear all about the doings of the U.S. Navy (founded by John Paul Jones from Kirkbean) and wonder idly if our four minutes early warning system will be much use to us (radar was invented by Sir R.A. Watson Watt of Brechin).

After the children come home, Mum will return to the kitchen to fry fish (Finnon- Haddock) and chips (Ayrshire potatoes) while Dad supervises the homework. The math jotters will be full of Logarithms (invented by John Napier of Edinburgh). The English course is stuffed with books like "Treasure Island" (written by a Scot) and Robinson Crusoe (based on the life of a Scot) and in desperation Dad will pick up the Bible. Here at last is one book where he will not be troubled by the Scots, but he is wrong. The first man mentioned in it was a Scot (James the VI who authorized it's translation). It's hopeless. There is nowhere an Englishman can turn to escape the deadly efficiency of the Scots.

"WHAS LIKE US AFTER A'" CONT'D

Even desperate measures are in vain. He could take a drink (but we supply the best in the world). He could stick his head in the oven and end it all (but coal gas was invented by William Murdock of Ayrshire). It might be argued that, in that case, he could always take his rifle and blow his brains out, but even here there is difficulty. Yes, you've guessed it, the breach-loading rifle was also invented by a Scot. Anyway it wouldn't work. They'd bang him on a operating table, pump him full of Penicillin (discovered by Sir Alexander Fleming of Darvel), give him an anaesthetic (by courtesy of Sir James Young Simpson of Bathgate), and perform an operation (anaesthetic surgery was pioneered at Glasgow Royal Infirmary.) The first thing he would hear would be the voice of a Scottish Surgeon telling him he was safe. "Safe as the Bank of England" (founded by Wm. Paterson of Dumfries). The one hope the poor fellow would have would be if they gave him a few pints of good Scots blood which entitle him to say "Whas Like Us".

from the Caledonian

P.S. This story came to my attention by the telephone, invented, of course, by another Scotsman- Alexander Graham Bell.

FREEDOM SUPRESSED

Submitted by: Ted.

There are many freedoms in the world today. Those who live and enjoy such freedoms appreciate what it means to them. Freedom of religion, expression, freedom of the press, to meet together, are but a few freedoms we cherish. But to others such is not the case.

In recent months the news media has commented on the constant harassment and extreme persecution of a group of persons known world wide as Jehovah's Witnesses. Reports received from eye-witnesses tell of brutal persecution in the African country of Malawi. These law abiding and Christian people have been forcibly raped, beaten, robbed, driven from their homes, publicly abused by Malawi Congress Party members and even government officials. Parents are separated from their children, even infants, and placed in detention.

From the Malawi governments point of view, the issue is over buying the Malawi Congress Party card which bears the picture of Dr. H. Kamuzu Banda, Life president of the country. Without this card Jehovah's Witnesses are not allowed to buy food, draw water from wells, live in their homes or even have police protection.

Is this allowing freedom of worship and respect of which this country claims she avows as set out in the charter of the United Nations of which she is a member? As Canadians we appreciate the freedoms we have to worship whom we please, to vote for whatever political party we want to or to abstain.

From the point of view of Jehovah's Witnesses in the country, about 30,000 adults and children, the issue is one of religious conscience, respect for which Malawi as a member of the United Nations avows. Jesus said in the holy bible (John 17:16) concerning his followers: "They are no part of the world, just as I am no part of the world."

FREEDOM SUPPRESSED cont'd

Hence Jehovah's Witnesses refuse to become members of the Malawi Congress Party or any other political party, but insist on a politically neutral stand, although this position has caused problems for them in many parts of the world. Nonetheless they are recognized as model citizens, obeying the law, paying their taxes, willingly accepting services in the community improvement programs but refusing to have anything to do with membership in the political party, putting their faith in a heavenly government by Jehovah God.

Commenting on this matter was Senator Frank Church of the Senate Committee on Foreign Relations in a letter of Jan. 23/76, "In my continuing efforts to bring attention to the persecution of Jehovah's Witnesses in Malawi, I made a statement recently before the Senate regarding this intolerable situation" The statement, recorded in the Congressional Record of Jan. 21/76 included as editorial from the Wall Street Journal of Jan. 2/76, and an article from the Los Angeles Times by Dial Torgerson.

When will such freedoms be restored? If you feel compelled to voice your protest against such persecution then write to the Presiding Overseer for Jehovah's Witnesses, Box 1256 Campbellford Ontario. For the addresses of those responsible for this persecution.

"HARD TO SWALLOW"

The worst known case of compulsive swallowing was reported by the Journal of the American Medical Association in December, 1960. The patient, who complained only of swollen ankles, was found to have 258 items in his stomach, including a 3lb. piece of metal, 26 keys, 3 sets of rosary beads, 16 religious medals, a bracelet, a necklace, 3 pairs of tweezers, 4 nail clippers, 39 nail files, 3 metal chains and 88 assorted coins.

"HARDER TO SWALLOW"

Act 1: Recently, the inmates offered their services to construct a second Bocchia Ball Court in the sports field and the estimated cost for this would be less than \$300 dollars.

Act 2: Someone in Administration has decided to have the court built by an outside contractor for the paltry sum of \$1,700 dollars
..... HARD TO SWALLOW???????

A quote From: the Toronto Star.

An inmate from Collins Bay Pen had this to say to the reporter: "The word rehabilitation ought to be eliminated as far as prison is concerned. We ought to be left alone to do our time. If the public feels threatened build a 100' wall around this place and put dozens of watch towers with armed guards."

* LIFE SKILLS *

During the months of April, May, and June, 1976, I had the opportunity to take the Life Skills course offered here at Warkworth Institution. The group consisted of twelve inmates, and our coach, Geoff Daniels. With the information and help of our coach each one of us in the group learned how to cope with many different situations regarding ourselves, our families, and the community. We learned how to accept feedback with a more positive attitude, I also feel that each individual learned how to express himself to others, and at the same time learned more about himself. We also learned the value of listening to other peoples opinions and different points of view. It allowed a lot of people to interact with others in group projects, working towards common goals. It showed each one of us the importance of the meaning behind what a person was trying to say.

In closing I must say that I enjoyed and gained immensely from the course, and that I strongly recommend it to anyone who will have the opportunity to take Life Skills in the future, since I truly feel it will benefit them in their every day life.

Submitted and written by
Ray Dagenais.
(The Dage)

"INSIDE JOB" (reprint from TIME)

A standard complaint about prison rehabilitation programs is that they do not work. One such program at Leavenworth, the federal prison in Kansas, appears to have work only too well. Six years ago, Leavenworth launched a computer training course under a federal contract. The computer course became so popular that 58 convicts are enrolled.

Small wonder. Inmates apparently learned how to crack the computer code governing Internal Revenue Service audits. Since prisoners must file tax returns on any outside income, some saw a golden opportunity. Knowing how to hood-wink the computer, they loaded their returns with all kinds of bogus claims for refunds, with little fear of being audited. One convict was caught. Last week he went on trial for receiving \$20,000 in illegal refunds. Others are sure to follow him to the dock, since the total rip-off could range anywhere from \$150,000 to \$6 million. Back to making license plates.

As a public service we reprint the following advertisement from the current issue of the weekly Pictou Advocate, in Pictou, Nova Scotia. It reads:

"Loht: Wil the perthion who found the thet of falthe teethe
pleathe call 485-4327, clathified ad department."

An infectious disease has spread through the eight-block L.U. team let's hope this can be cured before it's spreads to the rest of the population, ultimately provoking social tension. This situation is characterized by, skin fans, drum fans, and general harassment.

PETERBOROUGH HALFWAY HOUSE SET FOR NOVEMBER OPENING

After three years of planning, organizing and arranging finances, a group of Peterborough citizens have established a half-way house for inmates on parole from federal penitentiaries in Ontario.

Mr. Warren Caldwell, lawyer and chairman of the board of directors says that there has been a need for such a centre in this area for a long time. 458 Rubridge St., the name and address of the centre couldn't have been made possible without the help of the United Church which loaned the board about \$6,000 to purchase the house.

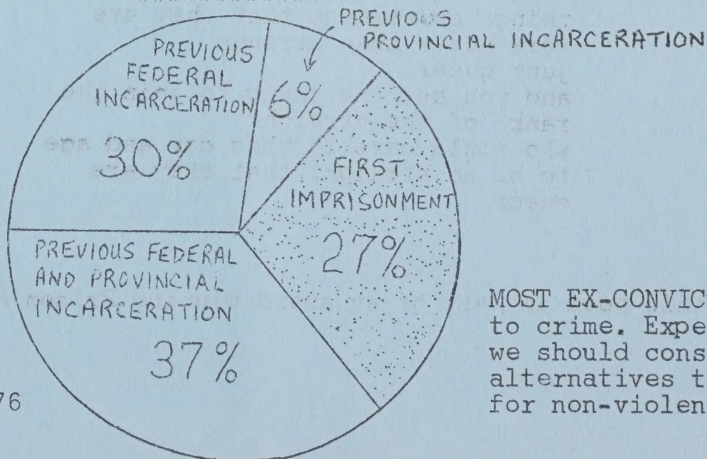
The house is expected to open in early November when two or three men move in, but due to renovations, isn't expected to be filled to it's ten man capacity until January. Sadly enough, there are at least 80 inmates here at Warkworth who are eligible to apply for residence at the center.

YOUTH CORP by: Ernie Suiden

On September 19th. we had, after a summer break, the renewal of the Youth Corp. get together. For this get together, the theme was, "What gives meaning to life...to you?" Things moved smoothly with some highlights coming in the form of music written and performed by the inmates. This performing grew from the music workshop run by "Inky", Jeff and Larry. The main performers were Larry Beaudoin, Mike Saad, Jim O'Neill, Paul Rideout, Dwight Thorton and of course, Inky and Jeff from Toronto.

For those that don't know what Youth Corp is, come down and look into it because the people from the "outside" are really great and good to talk to. Youth Corps is a gathering of people. This gathering is meant to relax you and for an inmate it is excellent because you get to rap to people who aren't all caught up in our closed setting. If you did attend and have some suggestions for further meetings, there is a Youth Corp committee man in each block. 8 Block- Keith Nelson, Billy Hollinger, Larry Halpin. 9 Block- Brian Roberts (chairman), Bill McCalister. 10 Block- Larry Beaudoin, Charles Mortimer. 11 Block- Ernie Suiden, Joe Peters, John Zona. Our next meeting is October 17 and everyone is invited to come down. The theme is "Living Now", think about it.

RECIDIVISM
RATE : 73%



MOST EX-CONVICTS return to crime. Experts say we should consider alternatives to prison for non-violent offenders

* reprint from
The Toronto Star,
Wed., October 6, 1976

who is the real
homosexual

there you are again
just sittin outside your door
the righteous man
wonderin what you can
what you can do to the one who is
wrong
what more

what more than lock the mistaken lump
in a closet for years and years
what more than rid the poor soul of
even tears

feed him the steady food for every meal
give him a run in the yard
and then when thousands of hours have
past
let him out at last
and you then realize that you have him
again

you've paid the soul ten cents an hour
for the same work one may make three dollars
you've kept the soul from all touches of
life
you've took the husband
you even like taken the wife

i wonder who is the real homosexual

could it be you
cause of the strange things you
need to do
things so strange that they are
more queer than strange
just queer
and you ask the young to join the
ranks of the straight
who would care in this day and age
to be so straight that they are
queer

* this poem is part of an award winning Prison Arts exhibit

"The mood and temper of the public with regards to the treatment of criminals is one of the unfailing tests of the civilization of any country... We must not forget that when every material improvement has been effected in the prisons, when the temperature has been rightly adjusted, when the proper food to maintain health and strength has been given, when the doctors, chaplains and prison visitors have come and gone, the convict stands deprived of everything that a free man calls life."

Winston Churchill



"Come now Mr. Claus, it's a little early to be racing around the countryside. You're not expected to be on the pages of THE OUTLOOK until next issue. So here's a subscription form; now get your reindeer in gear and move it!"

I enclose a postal money order of \$3.00 for one years subscription of THE OUTLOOK.

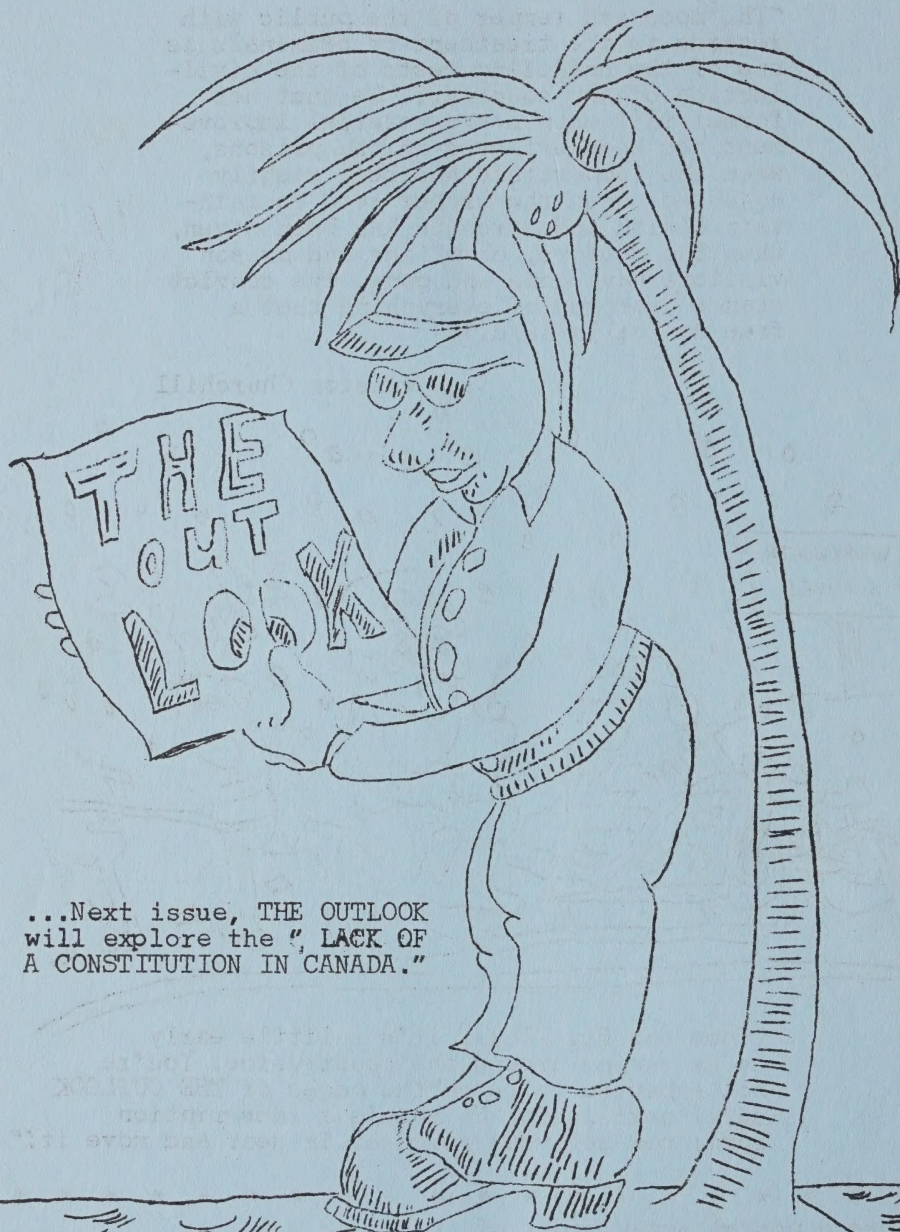
Payable to: THE DIRECTOR
WARKWORTH Penitentiary
P.O. Box 760,
Campbellford, Ontario
Canada KOL 1L0

NAME _____

STREET _____

CITY _____

CODE _____



...Next issue, THE OUTLOOK
will explore the "LACK OF
A CONSTITUTION IN CANADA."